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ABSTRACT

This book is a volume of readings on the theory and practice of the intercultural communication workshop (ICW). The ICW is defined as a short-term program (two and a half days) enabling people from different cultural backgrounds to explore together the nature of culture and communication. It was developed to improve communication among foreign and American students on college campuses. One goal is to help participants improve behavioral skills in intercultural communication and cross-cultural human relations. The volume contains 15 essays by a variety of authors. Topics include a perceptual approach to culture, problems of intercultural communication, the value of the ICW on campuses, goals and leadership in the ICW, the ICW as a learning environment, and research issues in evaluating the objectives of the ICW. Five of the essays describe workshop models, including those developed at the Universities of Pittsburgh, Minnesota, and Connecticut. A selected bibliography of 16 resources concludes the volume. (AV)

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READINGS IN

INTERCULTURAL COMMUNICATION

VOLUME I

THE INTERCULTURAL COMMUNICATION WORKSHOP

SO 012 927

Edited by

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Executive Director
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INTRODUCTION

This volume of Readings is somewhat unorthodox, but stems from that best of all rationales, need. Two needs, in fact. One, for a reprint of the original Volume I of this series which, as those who have been with us over the years will recall, was produced in a less permanent form than has been the case with the more recent Readings, and which is long since out of print. The second need, for a basic volume on the intercultural communication workshop. The ICW has moved beyond the experimental stage now, and the demand for a volume of basic materials to guide those who wish to initiate a workshop program is great.

Yet this is not simply a reprint of the previous Volume I. Several pieces have been left out, particularly two on cross-cultural orientation and training. Other new articles have been included that enable this volume to better cover the field. In addition, a number of the articles from the original Volume I have been extensively revised.

The result, we hope, is a volume of readings on the theory and practice of the intercultural communication workshop which will serve as a permanent handbook for those in the field. If it is successful it will be kept continuously in print.

David S. Hoopes

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BACKGROUND

WHAT IS AN INTERCULTURAL COMMUNICATION WORKSHOP?

David S. Hoopes

INTRODUCTION

The intercultural communication workshop (ICW) is a short-term (usually about 2 1/2 days) program providing people who come from different cultural backgrounds the opportunity to explore together the nature of culture and communication and how they are experienced in interpersonal relations. Many people feel that the workshop is poorly named. "Intercultural communication" is too academic sounding, and the idea of a "workshop" is not always clear to non-Americans. On the other hand, none of the alternatives, such as cross-cultural "seminar," "discussion group," "training program," or "conference," are very satisfactory either. In addition the workshop varies substantially in form according to the predilections of those conducting it. It is a workshop because the learning is derived primarily from the "experience" in the program, that is, through interaction with the other participants in discussion and activity or, to put it differently, learning by doing.

The workshop was developed by people in the foreign student affairs profession and was intended to be a means of improving communication among foreign and American students. It gave them a chance to explore in relaxed, relatively open-ended discussions questions of culture and communication personally relevant to them and to learn intercultural "communication skills" which could be of value in their daily lives and educational endeavors. It was a response to the superficiality of interaction which characterizes most relationships between the two groups and which too often seriously limits the accessibility the foreign students have to valuable information about and useful experience with members of the host culture and deprives the American students of the international educational experience potentially available through the presence of foreign students on campus.

While there had for some time been a number of programs in existence which brought multicultural groups together for conferences, seminars, and other learning experiences (the Lisle Fellowship and the Mohonk Seminars, for instance), it was only in 1966 that the experiments began which resulted in the ICW as it is now known. The most familiar of these early explorations took place at the University of Pittsburgh, Cornell University, and the University of Cincinnati. Between 1966 and 1970, similar experimentation occurred independently at a number of other institutions as well. Basically, what these foreign student advisors did was take the ideas about culture and communication which had been emerging from the work of Edward Hall (The Silent Language) and others and combine them with some of the concepts and processes that had developed in humanistic psychology and human relations training. These early workshops thus put together a potpourri of lectures, films, exercises, group experiences, and simple discussion sessions in an attempt to find out what would be most effective in helping participants in a multicultural group break through barriers to communication and interact on a deeper, more meaningful level than was normally the case.

In 1970, after several years of experimentation on individual campuses, two broader programs took place, one in Wheeling, West Virginia, to train workshop leaders, and another at Cuddebackville, New York, to introduce the workshop concept to more colleges. At the same time, the National Association for Foreign Student Affairs became interested in the program and began supporting the Intercultural Communications Network of the Regional Council for International Education in Pittsburgh. In 1971, the Network commenced publication of a newsletter, Communique, which reported on program developments in what soon became the rapidly expanding field of "intercultural communication." Through other publications and conferences the workshop idea spread quickly around the country. Concurrently, academic interest in intercultural communication grew and courses on the subject began to appear in catalogues at many institutions.

THE WORKSHOP

One of the most important characteristics of the workshop is its modest nature. Because the experience in it is often intense and satisfying in a powerful and affecting way, it is occasionally experienced as somewhat more significant than it is in reality and conceived of as a panacea for all that ails us interculturally.

In fact the workshop is a small, short-term program designed to provide an initial though often relatively intense and substantive experience in intercultural communication. Emphasis must be placed on "initial," since 2 1/2 days is hardly long enough to achieve the depth of intercultural experience and learning which is the goal in intercultural education and, indeed, which is frequently attained in longer-term sojourns in another culture. The workshop, on the other hand, may justifiably be seen as a microcosmic intercultural experience which can, and often does, provide a sound base and strong motivation for intercultural learning. Thus, while not to be overvalued, the workshop experience should also not be depreciated. It has changed the lives of some participants, opened whole new worlds to others, made sense of a lot of prior cross-cultural experience for some, and opened important and sometimes desperately needed channels of communication for others.

The workshop normally takes place in a residential setting off campus, where the conditions for informal interaction are maximized. In these conditions the learning of the workshop is reinforced and deepened. There are a number of serious obstacles to doing an effective workshop on campus--principally in the distractions surrounding it and the loss of some of the rich, informal learning experiences which are an important part of the program. Yet, with increasing frequency workshops are being scheduled as part of courses or in situations where the residential option is not available and they still are accomplishing their basic aims.

The site is often a relatively rustic camp, where the participants sometimes do their own cooking. The group may be composed of anywhere from 10 to 100 people, though the larger the total group the more difficult it is to achieve the intimacy of atmosphere most conducive to the sought-after learning. The participants represent different cultures. No cultural ratio has been determined to be the most satisfactory, though half foreign and half American students is the rule of thumb used. Some feel this ratio overbalances it culturally in favor of the Americans.

The program itself, which most often runs from Friday evening to Sunday afternoon, may be organized in a number of different ways. It usually consists of a series of meetings, some of which include all participants and focus on certain basic ideas about the workshop process and about culture and communication, and some of which break the participants into small groups of 10-12 people (with participants remaining identified with the same small group for the entire weekend) for relatively unstructured discussion.

Interspersed may be exercises, simulations, role-plays, task activities or films designed to provide experiential data for discussion. Each small group is led by a facilitator who has experience and training in assisting intercultural discussion groups in learning about culture and communication in the process of their interactions.

In the large group sessions the subjects treated relate (1) to the dynamics of interaction in small groups; what to look for, how to get the most out of it, what to put into it, (2) to the nature of culture, usually viewed as the values, patterns of thinking, modes of behavior, and sets of perceptions about man and the world which a culture-group shares, and (3) to the communication process and how it is influenced by culture.

In the small groups the subjects discussed normally relate to the basic values and the kinds of human relationships most vitally concerning the participants as individuals. Political and intellectual discussions are discouraged since the workshop is most productive when participants exchange information, experience and interactions at a more personal level where all data is equally relevant and each person can be considered an expert (about his own experience and feelings). In the workshop, participants learn about culture and communication mainly from subjective experience. The workshop setting and format is not conducive to information gathering and analysis. Thus, while it is important for participants to become acquainted with certain concepts and theories central to the workshop process, the workshop falls within the domain of affective rather than cognitive learning.

GOALS

The goals of the ICW are diverse. They may be separated into general and specific goals. In addition, goals for American participants vary in some respects from those for non-American participants (in a workshop which takes place in the U.S.). There may also be differences in goals among American participants, especially between persons of minority- and majority-group backgrounds.

Also relevant is the question of whether the workshop is "education" or "training" (the former defined as general information gathering and personal growth and the latter as specific information gathering and the acquisition of particular skills for practical and more or less immediate application). In fact, the workshop may be seen as both.

General goals

In general the aim of the workshop is to enable participants to expand their cultural self-awareness and increase their understanding of the concept of culture, i.e. how culture influences behavior and/or communication. Further, it is intended to help participants begin improving their behavioral skills in intercultural communication and cross-cultural human relations.

Specific goals

More specifically, the workshop introduces the participants to the concepts of intercultural communication and the significance of cultural differences. It increases their ability to articulate their ideas about their own and other cultures. It demonstrates the skills needed in interaction with persons of different cultural backgrounds and offers them the chance to begin the process of developing those skills at the affective or behavioral level--through experiencing the communication and interaction process in a setting where it can be analyzed and integrated behaviorally.

For Americans who have not had the chance to study or live in another culture, it is a microcosmic intercultural experience (for the American who <u>has</u>, it puts them back in touch with that experience). In contrast, it provides foreign students, who are in the midst of an intercultural experience, the opportunity to relieve themselves of the thoughts and feelings about the host culture which have built up during their stay, and to do so directly to the host culture, at least symbolically (in the form of the Americans present). It also enables them to express themselves in more general terms about a variety of subjects and get "feedback" from the host culture.

The ICW is an educational or learning experience of modest dimension but some intensity of impact. It is also a training experience in two senses: 1) it provides all the participants with some skill-training no matter how unconscious it remains, and 2) it constitutes a basic training experience for what are presently called intercultural education facilitators. People who become heavily involved in workshops as both participants and leaders develop general and transferable skills in the facilitation of communication among persons of different cultural backgrounds irrespective of setting. Since this kind of intercultural communication experience is central and essential to experiential culture learning, the facilitator becomes a valuable resource in an educational environment. In a sense, any interaction involving persons from more than one cultural background can be an intercultural education experience--from a simple friendly discussion (many say that an ICW is successful if it does no more than establish the conditions for a really good cross-cultural bull session) to a formal committee engaged in debate over very consequential tasks or issues. The ICW thus trains people to be resources in the expansion of intercultural education on campuses and elsewhere through the formal and informal application of intercultural communication facilitator skills.

LEADERSHIP

Leadership in the ICW is crucial. The leaders must be thoroughly versed in intercultural communication and group process theory and experienced and skilled in the leadership of multicultural groups. The leaders' principal responsibilities are: 1) to facilitate communication among the participants so that they are enabled to experience each other as cultural beings, breaking through the barriers to intercultural communication as they do so, and 2) to help bring to awareness in the individuals and to put in a conceptual framework the process of cross-cultural communication which takes place in the workshop.

These aims are realized through stimulating discussion in useful directions, helping participants express themselves, and discussing the dynamics of the group's interaction. It also occurs through role modeling by the facilitator and the use of generally non-directive leadership styles. The leader must nevertheless feel comfortable in providing theoretical background for the workshop experience in the form of stand-up lectures or informal lecturettes.

The workshop is similar to and is often called a form of human relations training. The cross-cultural dimension, however, makes it different in a number of fundamental ways. The most important is that the focus is on culture and cultural differences as the medium and

meaning of the communication to be appreciated and accepted. In other kinds of human relations training the emphasis is on personality and the identification of similarities as the basis for communication. Differences are seen as mere barriers, to be discarded or broken down.

Further, the training style in most human relations groups, especially those at the sensitivity/encounter end of the spectrum, are relatively confrontational, a mode of interaction foreign to many cultures and often destructive in the ICW. The ICW leader must be aware of these differences and not attempt to apply inappropriate training or educational techniques.

To date, workshop leaders have come primarily from among Americans involved in international educational exchange, especially foreign student advisors. More and more people from other areas (speech communication, cross-cultural training, education) are becoming involved, however. Most importantly, leaders are now being drawn from among foreign nationals, students, and others in this country, as well as from Americans. This will contribute to the evolution of the workshop from what is essentially an American phenomenon to something genuinely intercultural.

ICWs IN THE CAMPUS CONTEXT

For most effective development the ICW should take place within a larger intercultural education program on campus. Attention must be given to the planning and development of an ICW program and to effective follow-up. Running an occasional ad hoc workshop generally leads to frustration in efforts to communicate what it is to others--in order to generate excitement and a desire to participate--and rarely results in long-range impact. These difficulties can be reduced if there is commitment to a regular on-going program, support from various segments of the academic community, and coordinated follow-up efforts to see if skills are being used, contacts are maintained, and the enthusiasm generated by participation communicated to others.

Particularly valuable is collaboration with an academic department. Since foreign student affairs lacks the status of the disciplines and departments, it can be strengthened through an alliance in which a mutuality of interest is identified. For example, many speech departments are introducing courses in intercultural communication into the curriculum (at least one actually offers the workshop as a credit-bearing course). The foreign student population is an obvious resource for such courses and ICWs have been integrated into many of them. Workshops related to area studies courses have also been successful (a workshop involving only Americans and Japanese conducted as part of a

course on Japanese culture). Graduate students, both American and foreign, in a variety of areas (international studies, communication, etc.) have found intercultural training of the kind received as ICW participants or leaders valuable in their work. The ICW constitutes an excellent orientation experience for American students preparing to study abroad.

An on-going program to develop workshop leaders can be effective in providing both a continuing supply of skilled facilitators and maintaining a high level of interest among participants and potential participants.

These are a few ways in which an ICW program can be built in as a solid and integral part of the educational life of a university campus.

THEORY

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CULTURE: A PERCEPTUAL APPROACH

Marshall R. Singer

CULTURE: A PERCEPTUAL APPROACH[1]

By Marshall R. Singer

The Perceptual Model[2]

It is a basic premise of this paper that man behaves as he does because of the ways in which he perceives the external world. By perception we mean here the process by which an individual selects, evaluates and organizes stimuli from the external environment.[3] While individuals and the groups which they constitute can only act or react on the basis of their perceptions, the important point is that the "same" stimuli are often perceived differently by different individuals and groups. Whether or not an objective "reality" exists apart from man's perception of that reality need not concern us here. In terms of human behavior, however, there exists, for man, only subjective reality-i.e. the universe as individual men perceive it. The question then becomes: How does man form his perception of the external world and how do those perceptions affect his behavior?

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[1] This paper was previously published in slightly revised form in Vidya, Journal of the Regional Council for International Education, Spring, 1969.

[2] The perceptual model presented here, as well as several experimental applications of that model are currently being developed in considerable detail by the author. The first portion of this paper appeared in another form in "Social Change in Ceylon," International Journal of Comparative Sociology, (March, 1966), pp. 209-226.

[3] Thus, our use of the term "perception" includes "memory" (in the cybernetic sense) and "cognition" in the interpretative sense.

We would argue (rather simplistically here, because it is not the main purpose of the paper) that man is inescapably a social animal. Particularly in his earliest years, but throughout his entire life as well, man must exist in relationship with other human beings. Each of the humans with whom he comes into contact brings to that relationship his own perceptual view of the universe. More important, perhaps, each of the groups in which he has been raised will have conditioned him to view the world from their perspective. Will he regurgitate or salivate at the thought of eating the flesh of a cow or of a kitten? It will depend on how thoroughly he has internalized the attitudes and values which he has been taught by his groups. Not only the languages he speaks and the way in which he thinks, but even what he sees, hears, tastes, touches, and smells are conditioned by the cultures[4] in which he has been raised.

Benjamin Lee Whorf, the noted linguist, has written: "We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated." [5] We would go a step further and substitute the word "perceptual" for the word "linguistic." We would argue that every culture has its own language[6] or code, to be sure, but that a language is the manifestation - verbal or otherwise - of the perceptions which the group holds. Language, once established, further constrains the individual to perceive in certain ways, but we would insist that language is merely one of the ways in which groups maintain and reinforce similarity of perception.

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[4] In our list of propositions presented below, we define each group as having its own culture.

[5] From Collected Papers on Metalinguistics, quoted by Franklin Fearing in "An Examination of the Conceptions of Benjamin Whorf in the Light of Theories on Perception and Cognition," in Language in Culture edited by Harry Hoijer, University of Chicago Press, Chicago, 1954, p.48.

[6] Here we are using language in the broadest sense. This may include the jargon or symbols used by social scientists or mathematicians, for example, to express the concepts peculiar to their group.

Specifically our model is based on the following set of premises, some of which are quite generally accepted; some of which are, at this stage, only hypothesis; and others of which are merely definitional. As the model is refined and further developed, some of these will undoubtedly be dropped, others will probably be rephrased, and still others may be added. While we believe that the approach is more important than the specific components, we present them here in order to make our model as explicit as is possible.[7]

(1) Individual patterns of behavior are based on individual perceptions[8] of the external world, which are largely learned.

(2) Because of biological and experiential differences, no two individuals perceive the external world exactly identically.

(3) The greater the biological and experiential differences between individuals, the greater is the disparity in perceptions likely to be. Conversely, the more similar the biological and experiential background, the more similarity are individuals likely to perceive.

(4) A perceptual group may be defined as a number of individuals who perceive some aspects of the external world more or less similarly.[9]

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[7]These premises draw rather heavily on the extensive literature produced by the cultural anthropologists, sociologists, psychologists, communications theorists and linguists. In particular the model is strongly influenced by the notion of perceptual constancies. See F.P. Kilpatrick (ed.), Explorations in Transactional Psychology, New York University Press, New York, 1961.

[8]As used here perception includes attitudes and values.

[9]While the terms "more" and "less" are vaguely quantitative, they are clearly inadequate for a precise science of social action. Unfortunately, they are often the best that the social scientist can produce, given the current state of our knowledge. A good deal of serious research being done by psychologists today, however, indicates that they are finding ways of measuring perceptions more and more precisely. For some suggestive approaches to this problem see B. Berelson and G.A. Steiner, Human Behavior: An Inventory of Scientific Findings, Harcourt Brace and World, Inc., New York, 1964.

(5) A number of people who perceive some aspects of the external world more or less similarly, and recognize (communicate) that they share that similarity of perception, may be termed an identity group.

(6) The higher the degree of similarity of perception that exists among a number of individuals, other things being equal: a) the easier is communication among them likely to be; b) the more communication among them is likely to occur, and c) the more likely it is that this similarity of perception will be recognized - that an identity group will form.[10]

(7) Ease of communications will allow for constant increase in degree of similarity of perception (through feedback mechanisms) which in turn allows for still further ease of communication. Thus, there tends to be a constant reinforcement of group identity. [11]

(8) The greater the number and the degree of intensity of perceptual groups which individuals share - the more overlapping of important perceptual groups which exists among a number of individuals - the more likely they are to have a high degree of group identity. [12]

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[10]The converse of this is also true.

[11]Where there is little or no communication among individuals there tends to be a decrease in similarity of perception which in turn tends to make further communications more difficult. See premise 10.

[12]In most societies the family enjoys the highest degree of group identity. Among the reasons that this is so is the fact that the family tends to combine a great many different perceptual groups simultaneously. Thus, with rare exception, all adult members of the family speak the same language, are from the same place of residence, are of the same religious persuasion, have approximately the same educational level, are of the same socio-economic class, are very likely to be employed in the same occupational grouping, and so on at incredible length. In other words, the family enjoys one of the highest possible degrees of group identity precisely because the members of that group are also concurrently members of so many other perceptual groups. Indeed, family identity as the superordinant identification for the individual tends to break down precisely in those more mobile societies (particularly in urban, industrial areas) where the family combines fewer similarities of perception.

(9) A pattern of perceptions and behavior which is accepted and expected by an identity group is called a culture. Since by definition each identity group has its own pattern of behavioral norms, each group may be said to have its own culture. [13]

(10) Since communication tends to be easiest among individuals who identify most closely with each other, and most difficult among individuals who perceive more or less dissimilarly, this tends to reinforce and exacerbate awareness of group differences. Any "we" (identity group) comes into much sharper focus when juxtaposed against "they" (a different identity group).

(11) An individual must inevitably be a member of a myriad of different perceptual and identity groups simultaneously, by definition. However, he shares a higher degree of group identity with some groups than with others. Consciously or otherwise, he rank orders his various group identities. [14]

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[13] For a further discussion of this approach, see below.

[14] It often happens that individuals and/or groups exist, having internalized elements of several differing or even conflicting value systems simultaneously. Individuals and groups are able to survive and function under these conditions primarily because: a) they are able to identify in differing degrees - and at differing levels of consciousness - with each of the value systems with which they identify and b) because most group identities, which are simultaneously held, only rarely come into direct conscious conflict. When two equally held value systems do come into conflict, a high degree of personal and/or group anxiety (conscious or otherwise) may result. The individual and/or group often seeks some third identity which can accommodate, neutralize, rationalize and/or synthesize these conflicting value systems. For some individuals and/or groups it could produce an inability to act. For still others, it might mean rather erratic behavior, alternately overstressing one value system at the experience of the other. In any one of these cases, however, it would probably be diagnosed as ambivalance.

(12) Because environmental and biological factors are ever changing, perceptions, attitudes and values are ever changing. Consequently, the rank ordering of group identities is ever changing and new perceptual groups are constantly being formed, while existing groups are constantly in a state of flux.[15]

We know from the study of genetics that no two individuals are, physiologically, completely identical. Certainly if the skin on the tips of the fingers is different for each individual, then each person's sense of touch must be presumed to be individual and unique. Yet far more important for the way men view the universe are the still unanswered questions of physical variations in other sensory receptors. What about the configuration of cones and rods in the retina of the eye, or taste buds on the tongue, or fibers in the ear, or any of the other physical receptors of external stimuli? If no two individuals have identical receptors of stimuli, then it must follow, on the basis of physiological evidence alone, that no two individuals perceive the external world completely identically. Yet biological differences probably account for only the smallest fraction of the perceptual distinctions made by man.

Far more important in determining an individual's perceptions of the external world are the experiential factors involved in the incorporation, organization and processing of sensory data. Genetically, we inherit from our parents those physical characteristics that distinguish us as their off-spring. Admittedly there is a good deal of individual variation biologically and environmentally, but there is also a good deal of similarity. Given two white parents the overwhelming probability is that the offspring will be white. Given two English-speaking parents the overwhelming probability is that the offspring will speak English. The difference is that biologic identity is -- within a given range of probability -- fixed, while environmental identity is not. The son of two white

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[15] Small, isolated and relatively undifferentiated societies may often seem to be almost totally unchanging and unchangeable just because there is a high degree of shared perceptions among most of the members of those societies. It is precisely because there is such a high degree of identity and such a high degree of reinforcement of similarity of perception that it is so difficult to introduce change into those societies.

parents will always remain white no matter what happens to him after birth, but the son of two English-speaking parents may never speak English if immediately after birth he is raised by a totally non-English-speaking group. Thus while biologic inheritance is relatively immutable, environmental inheritance is ever changing. The fascinating aspect of environmental conditioning, however, is that while there is theoretically, an almost infinite number of possibilities, in fact, the number of environmental factors to which most individuals are exposed is amazingly limited. Thus for example, while there may be a whole world to explore, if not an entire universe, the incredibly overwhelming majority of individuals who inhabit this planet never stray more than a few miles from their place of birth. Indeed each of us is a member of a finite, and comparatively small, number of different identity groups.

If, for biologic and environmental reasons, it is not possible for any two individuals to perceive the universe 100% similarly, neither is it possible - for the same reasons - for them to share absolutely no similarity of perception. Hence we are postulating here a continuum of similarity of perception among individuals. At one end we can approach - but never reach - zero; at the other we can approach - but never reach - 100%. Actually, degree of similarity of perception can probably best be measured not as a point of a continuum, but rather as a range of points. Thus, for example,[16] two Catholics - one from a third generation wealthy Boston family, and the other from an illiterate and impoverished small village in the Congo may share, as Catholics, no more than perhaps a 10 to 15 percent similarity of perception. Yet we would argue that to the degree that they share an identity (recognize a similarity of perception) as Catholics they are a part of the broad identity group called "Catholics." Teachers, considered as a group may share an average range of 20-25 percent similarity of perception. If we narrow the group to include only college teachers, the range of similarity of perception may increase from 40 to 50 percent. If we further specify that the group consists of only Catholic, male, heterosexual, college teachers of quantum physics, with Ph.D.'s from M.I.T. between the ages of 35 and 40, the range of similarity of perception might well increase to perhaps 75 to 80 percent.

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[16] Any figures used in our examples are completely hypothetical, and are included merely to illustrate a concept. They are not based on any known research.

Notice that while we have decreased the number of people who can be included in our group, we have increased the number of group identities which the members of the groups share. By doing so we have greatly increased the liklihood of their sharing still greater similarities of perception in the future. It is no wonder that the smaller the group the greater the group cohesion is likely to be.

PERCEPTION AND COMMUNICATION

By communication we mean here that one individual or a group of individuals more or less understand another's message. Since no two individuals perceive 100% similarly, it follows that no individual will perceive another's message 100% as the sender intended it to be understood. When we couple this with what Claude Shannon [17] has said about the ever present distortion in the communication process we recognize the potentially high degree of non-communication inherent in the process. Fortunately, it is not imperative to the functioning of groups that communications be perceived 100 percent accurately. Fortunately too, there are corrective devices inherent in almost any communication system. One such device is the "feedback mechanism" which may allow for continuous testing of accuracy of perception. [18] Another is redundancy. Most verbal languages are themselves more than one-half redundant. Thus, if part of the message is lost, either due to differing perceptions or to distortions within the system, enough of the message usually gets through to convey the general meaning intended. At least in face-to-face communication and to some extent in television and movies, there is repetition of the same message over a number of channels. Thus, both audio and visual channels may simultaneously convey and reinforce the same message. Regardless of the type of media available in any society, however, face-to-face communications will remain the most effective form of communication.

But verbal communication comprises only a portion and it may perhaps be the smallest portion of the communication that goes on in any society. Far more important are the silent, non-verbal communications which we only half consciously or unconsciously transmit and receive.

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[17] See Claude E. Shannon and Warren Weaver, The Mathematical Theory of Communication, University of Illinois Press, Urbana, 1949.

[18] For a dramatic demonstration of the necessity of feedback for even partial similarity of perception between sender and receiver, see Harold Levitt, Managerial Psychology, University of Chicago Press, second edition, 1964, Chapter 9.

Perhaps a million persons intersect at the corner of Broadway and 42nd Street in New York City each day, and yet, the non-verbal communication process is so accurate that without a word being spoken they filter past each other in orderly fashion; only rarely touching. A glance, a shrug, the use of time and space,[19] and indeed an endless number of non-verbal cues which are often too subtle even to be conscious, may communicate far more than words. There is mounting evidence that within any given group non-verbal communications may account for the overwhelming majority of the communication which occurs. It is precisely because we communicate and perceive so well within our own groups that we feel so comfortable there. We can communicate effectively with a minimum of effort and frustration because the patterns of behavior of the members of our own groups are so predictable to us that a minimum of effort is required for effective functioning.

It is precisely such shared, often unarticulated, and sometime unarticulatable patterns of perception, communication, and behavior which are referred to as "a culture." But group identies do not necessarily recognize the integrity of national boundaries. In the hypothetical case of the college teachers of quantum physics cited above, no mention was made of nationality. To be sure, if we were to stipulate that they all be Americans, the percentage of their shared similarity of perception would probably rise still higher. But the fact is that there is a considerably higher degree of similarity of perception among college teachers of quantum physics -- regardless of nationality -- than there could possibly be between them and, let us say, uneducated sharecroppers or perhaps barbers in the same society. It is for this reason that we consider only each group as having its own culture, rather than attempting to consider only each society as having its own culture, and then being forced to consider deviations from the societal norms as "sub-cultural." This is not to say that societal cultures do not exist. On the contrary, to the degree that an entire society shares and communicates certain similarities of perception and behavior, it may itself be considered as an identity group - and thus to have a common culture of its own.

But we would argue, there is greater analytical and operational utility in considering each society as the aggregate of the identity (cultural) groups which exist within it. From there we may proceed to compare and analyze whole societies to determine which identity groups are present in each and

1) how the presence or absence of certain groups in a given society affects that entire society

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[19] See Edward T. Hall, The Silent Language, Doubleday and Co., New York, 1959.

2) what other clusters of groups may always, often, rarely, or never be found in societies containing certain groups

3) the differences and similarities between the same groups in different societies[20] - why they are different; how they relate to the whole society and how the whole society is related to them

4) the differences and similarities between different groups in the same society.

While we believe that the implications of this formulation of the problem to the study of the process of social change are indeed significant, they fall outside the scope of this paper. [21]

Implications for Cross-Cultural Operations

Implicit in the perceptual model outlined above is the proposition that an individual is in fact functioning somewhat "cross-culturally" whenever he communicates with another individual. The fewer group identities he shares (and the less intensely held the identities which exist) with the individuals with whom he must communicate the more "cross-culturally" he is operating. We are dealing here with a continuum and not with dichotomies. The important point to note, however, is that some intranational communications can be far more cross-cultural than other international communications.

Workers in various anti-poverty programs have sometimes been chagrined and shocked to find their well-intentioned plans utterly rejected by the very people whom they were intended to help. What they have often overlooked - and what any experienced social worker knows - is the fact that the white, urban, middle-class, well educated professional probably has a totally different set of perceptions (and hence values, attitudes, and modes of behavior) than his Black, rural, lower-class, uneducated client. [22]

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[20] For example, the family, students, businessmen, industrial workers, bureaucrats, the military, the clergy, etc., in different societies.

[21] To some degree this aspect of the problem has been discussed in the author's "Group Perception and Social Change in Ceylon" cited above.

[22] The extreme contrast is used here merely for illustrative purposes. Although perhaps in differeing degrees the same holds true for clients from other groups as well.

Merely because the professional sees merit in a particular proposal in no way ensures that the client will view the proposal in the same way. Indeed, it would be nearly miraculous if he did. It is precisely because of this that the demand has grown for greater participation of clients in the planning of proposals intended for their benefit. To some degree this may alleviate the problem. But until the cause of the problem is reorganized clearly, it is doubted that significant progress will be made. Until one of the groups concerned (and it can only be the professional group) recognizes that their perceptions differ markedly from those of the other - and recognize that different is not the same as bad - and makes a concerted attempt to understand the others's perceptions, the incidence of friction and frustration is likely to continue. What is more, now that the Negro in the United States has begun to organize to defend the validity of his identity, the white population has begun to sense an urgency for understanding these perceptions.

International cross-cultural operations are often more complicated and more difficult than domestic cross-cultural operations - not necessarily because the individuals involved share fewer perceptions, but rather because it is often extremely difficult to adjust levels of expectation of communication in unfamiliar environments. Within our own society there are a multitude of familiar silent and/or subtle cues which tell us at which levels of sophistication we may communicate. When the physicist talks to his barber in the United States, he knows that he is expected to discuss baseball, the weather and women. He also knows that it would be futile for him to attempt to discuss quantum physics. Thus he adjusts his communication expectations accordingly and leaves the barber shop a little wiser about the league standing of the home team, a little apprehensive about the impending winter, and a little titulated by the cover of Playboy. But he certainly has no feeling of frustration at not having been able to discuss physics. He knows his own society well enough to know with whom he may discuss baseball and with whom he may discuss physics. In a foreign environment, on the other hand, it is difficult - particularly for the newcomer - to assess at which level he may communicate. The same physicist operating outside of his own country may be pleasantly surprised to find that his foreign counterpart not only speaks his language, but <u>appears</u> to have the same problems, aspirations, and values as he himself has. He, therefore, expects to be readily understood, even when discussing the most complicated intellectual problems. If he later finds that he was not completely understood, he may feel hurt, cheated and frustrated. Because of the outward <u>appearance</u> of similarity based on common perceptions which the two share as quantum physicists, he may not have taken into account the fact that there are a myriad of other group identies - and consequently many other patterns of perception and behavior - which they do <u>not</u> have in common.

But there is another reason for the increased difficulty of international cross-cultural operations. While two individuals in the same society may be a cultural world away from each other educationally, physically they may reside in the same city, in the same mass culture. If the physicist eats in the barber's home, he will know approximately what to expect and how to behave. When he leaves the barber's house he will drive down familiar streets, with familiar faces, places and smells to the security and comfort of his own home. In the home of another physicist in, say, Bombay, on the other hand, he will not only have to remember the specifics of not eating with his left hand (and any other specific cross-cultural data that he may have acquired) but he must be prepared for the totally unexpected. It is simply not possible to teach someone from one culture the perhaps hundreds of millions of discreet "bits" of information he would have to know to truly understand another culture. Yet it is precisely because he does not know what it is about another culture that he does not know that his anxiety level must perforce be high. Further, as soon as the hypothetical American physicist leaves the home of his counterpart in Bombay, he must wander through strange streets, with strange faces, places and smells. All the silent little cues which come to him subliminally in the United States would be missing. In Bombay it would be necessary for him to expend an enormous amount of energy merely making explicit all of those myriad little cues which in his own culture can remain implicit and subconscious. But, obviously, the lack of reception of silent cues are not all that complicate international cross-cultural operations. The matter of adjusting to unfamiliar food, climate and other physical differences can be a very real problem. Further there is the additional real burden of functioning in a society in which one may be totally or partially unfamiliar with the spoken or written language.

There is one additional factor which tends to make international cross-cultural operations more emotionally taxing than most domestic cross-cultural operations. While we have argued that, analytically, all communications are to some degree cross-cultural, within our own society contact with significantly different groups can be kept to a minimum. At home we tend to spend most of our leisure time, at least, surrounded by individuals who perceive more or less as we do. Even if our work is of the nature which forces us to deal with people significantly different from ourselves during the day, in the evening we can retreat to the comfort and ease of our own groups. Internationally this is not always possible. [23]Aside from possible contact with fellow countrymen (the

[23]It does help to explain, however, the prevalence of the American, German, British and other foreign ghettoes and clubs one finds abroad.

connotation of the term landsmann is significant here) when working or living in a foreign environment one can expect no relief from the strain of uncertainty - either until his task is accomplished and he returns home or until he has lived in that environment long enough to increase his own range of similarity of perception with those around him to the point where, if not everything, at least most things need no longer be made conscious and explicit.

In short, while some communications within the same society can be more cross-cultural than other international communications, international cross-cultural operations tend to be significantly more difficult because we tend to share a higher degree of similarity of perception with more groups in our own society than we do in a foreign environment.

STUMBLING BLOCKS TO INTERCULTURAL COMMUNICATION

LaRay M. Barna

There are many viewpoints regarding the practice of intercultural communication, but one of the most familiar is that "people are people," basically pretty much alike; therefore, increased interaction through travel, student exchange programs, and other such ventures should result in more understanding and friendship between nations.

Others take a quite different view, particularly those who have done research in the field of speech communication and are fully aware of the complexities of interpersonal interaction, even within cultural groups. They do not equate contact with communication, do not believe that the simple experience of talking with someone insures a successful transfer of meanings and feelings. Even the basic commonalities of birth, hunger, family and death are perceived and treated in vastly different ways by persons with different backgrounds.[1] If there is a universal, it might be that each person has been so subconsciously influenced by his own cultural upbringing that he assumes that the needs, desires, and basic assumptions of others are identical to his own.[2]

It takes a long time of non-insulated living in a new culture before a foreigner can relax into new perceptions and non-evaluative thinking so that he can adjust his reactions and interpretations to fit what's happening around him. The few who achieve complete insight and acceptance are outstanding by their rarity. After nine years of monitoring dyads and small group discussions between U.S. and international students, this author is inclined to agree with Charles Frankel who says: "Tensions exist within nations and between nations that never would have existed were these nations not in such intense cultural communication with one another."[3] The following foreign student reactions to one nonverbal behavior that most Americans count on to bridge gaps--the smile--may serve as illustrations:[4]

"On my way to and from school I have received a smile by non-aquaintance American girls several times. I have learned they have no interest for me; it means only a kind of greeting to a foreigner. But if someone smiles at a stranger in Japan, especially a girl, she can assume he is either a sexual maniac or an impolite person."

"An American visited me in my country for one week. His inference was that people in Korea are not very friendly because they didn't smile or want to talk with foreign people. That's true because most Korean people take time to get to be friendly with people. We never talk or smile at strangers."

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"The reason why certain foreigners may think that Americans are superficial--and they are, some Americans even recognize this--is that they talk and smile too much. For people who come from placid cultures where nonverbal language is more used, and where a silence, a smile, a glance, have their own meaning, it is true that Americans speak a lot. The superficiality of Americans can also be detected in their relations with others. Their firendships are, most of the time, so ephemeral compared to the friendships we have at home. Americans make friends very easily and leave their friends almost as quickly, while in my country it takes a long time to find out a possible friend and then she becomes your friend--with a very strong sense of the term. Most Americans are materialistic and once they are provided with necessities, they don't feel the need to have a friend. Purposes of their friendships are too clear, and you can hardly find a friendship for friendship's sake."

An American girl in the same class gives her view:[4]

"In general it seems to me that foreign people are not necessarily snobs but are very unfriendly. Some class members have told me that you shouldn't smile at others while passing them by on the street. To me I can't stop smiling. It's just natural to be smiling and friendly. I can see now why so many foreign people stick together. They are impossible to get to know. It's like the Americans are big bad wolves. How do Americans break this barrier? I want friends from all over the world but how do you start to be friends without offending them or scaring them off--like sheep?"

One reason for the long delay in tackling the widespread failure to achieve understanding across cultures might be that it is not readily apparent when there has been miscommunication at the interpersonal level. Unless there is overt reporting of assumptions such as in the examples above, which seldom happens in normal settings, there is no chance for comparing impressions. The foreign visitor to the United States nods, smiles, and gives affirmative comments which the straightforward, friendly American confidently translates as meaning that he has informed, helped, and pleased the newcomer. It is likely, however, that the foreigner understood very little of the verbal and nonverbal content and was merely indicating polite interest or trying not to embarrass himself or his host with verbalized questions. The conversation may even have confirmed his stereotype that Americans are insensitive and ethnocentric.

In a university classroom U.S. students often complain that the international members of a discussion or project seem uncooperative or uninterested. The following is a typical statement from the international's point of view:[4]

"I had difficulty with the opinion in the class where people in group discuss about subject. I was surrounded by Americans with whom I couldn't follow their tempo of the discussion half of the time. I have difficulty to listen and speak, but also with the way they handle the group. I felt uncomfortable because sometimes they believe their opinion strongly. I had been very serious about the whole subject but I was afraid I would say something wrong. I had the idea but not the words."

Misunderstandings also happen when the U.S. citizen is on foreign soil, such as the time a visiting professor at the University of Mexico mentioned that he had felt no "culture shock" during the several months that he had been on their campus. His Mexican colleague replied that he feared that it was the Mexican students who had been absorbing most of the shock.

Typically, the method used to improve chances for successful intercultural communication is to gather information about the customs of the other country and a smattering of the language. The behaviors and attitudes are sometimes researched, but almost always from a second-hand source. The information is seldom sufficient and may or may not be helpful. Knowing "what to expect" too often blinds the observer to all but that which confirms his image or preconception. Any contradictory evidence that does filter through is likely to be treated as an exception.[5]

A better approach is to study the history, political structure, art, literature, and language of the country if time permits. But more important is the development of an investigative, non-judgmental attitude and a high tolerance for ambiguity--which means lowered defenses. Because of the individual differences of each encounter and the rapid changes that occur in a culture pattern, Margaret Mead suggests sensitizing persons to the kinds of things that need to be taken into account instead of developing behavior and attitude stereotypes.[6] Edward Stewart concurs with this view.[7]

One way to reach an improved state of awareness and sensitivity to what might go wrong is to examine five variables in the communication process which seem to be major stumbling blocks when the dyad or small group is cross-cultural. The first is so obvious that it hardly needs mentioning--<u>language</u>. Vocabulary, syntax, idioms, slang, dialects, and so on, all cause difficulty, but the person struggling with a different language is at least aware when he's in this kind of trouble. A worse language problem is the tenacity with which someone will cling to "THE" meaning of a word or phrase in the new language once he has learned it, regardless of connotation or context. The infinite variations possible, especially if it's English with inflections added, are so difficult to

cope with that they are waved aside. The reason the problem is "worse" is because each thinks he understands. The nationwide misinterpretation of Khruschev's sentence "We'll bury you" is a classic example. Even "yes" and "no" cause trouble. When a Japanese hears, "Won't you have some tea?" he listens to the literal meaning of the sentence and answers, "No," meaning that he wants some. "Yes, I won't" would be a better reply because this tips off the hostess that there may be a misunderstanding. In some cultures it is polite to refuse the first or second offer of refreshment. Many foreign guests have gone hungry because their U.S. hostess never presented the third offer.

Learning the language, which most foreign visitors consider their only barrier to understanding, is actually only the beginning. As Frankel says, "To enter into a culture is to be able to hear, in Lionel Trilling's phrase, its special 'hum and buzz of implication'."[8] This brings us to nonverbal communication and the second stumbling block. People from different cultures inhabit different nonverbal sensory worlds. Each sees, hears, feels, and smells only that which has some meaning or importance for him. He abstracts whatever fits into his personal world of recognitions and then interprets it through the frame of reference of his own culture.

An Oregon girl in an intercultural communication class asked a young man from Saudi Arabia how he would signal nonverbally that he liked her. His response was to smooth back his hair which, to her, was just a common nervous gesture signifying nothing. She repeated her question three times. He smoothed his hair three times. Finally, realizing that she was not recognizing this movement as his reply to her question, he automatically ducked his head and stuck out his tongue slightly in embarrassment. This behavior was noticed by the girl which she interpreted as the way he would express his liking for her.

The lack of comprehension of obvious nonverbal signs and symbols, such as gestures, postures, and vocalizations, is a definite communication barrier. It is possible, however, to learn the meaning of these messages (once they are perceived) in much the same way a verbal language is learned. It is more difficult to correctly note the unspoken codes of the other culture that are farther from awareness, such as the handling of time and spatial relationships, subtle signs of respect or formality, and many others.

The third stumbling block to intercultural communication is the presence of preconceptions and stereotypes. If the label "inscrutable" has preceded the Japanese guest, it is thus we explain his constant and, to us, inappropriate smile. The stereotype that Arabs are "inflammable" causes U.S. students to keep their distance when an animated and noisy group from Libya are enjoying lunch in the cafeteria. A professor who

"knows" of the bargaining habits of natives of certain countries may unfairly interpret a hesitation by one of his foreign students as a move to "squirm out" of a commitment. Stereotypes help do what Ernest Becker[9] says the anxiety-prone human race must do, and that is to reduce the threat of the unknown by making the world predictable. Indeed, this is one of the basic functions of culture: to lay out a predictable world in which the individual is firmly oriented. Stereotypes are overgeneralized beliefs which provide conceptual bases from which to "make sense" out of what goes on around us. In a foreign land they increase our feeling of security and are psychologically necessary to the degree that we cannot tolerate ambiguity or the sense of helplessness resulting from inability to understand and deal with people and situations beyond our comprehension.

Stereotypes are stumbling blocks for communicators because they interfere with objective viewing of stimuli. Unfortunately they are not easy to overcome in others, nor ourselves, by demonstrations of the "truth"--which are intended to teach tolerance or cultural relativity. They persist because they sometimes rationalize prejudices or are firmly established as myths or truisms by one's own national culture. They are also sustained and fed by the tendency to perceive selectively only those pieces of new information which correspond to the image. The Asian or African visitor who is accustomed to privation and the values of denial and self-help cannot fail to experience American culture as materialistic and wasteful. The stereotype for him turns into a concrete reality.

Another deterrent to an understanding between persons of differing cultures or ethnic groups is the tendency to evaluate, to approve or disapprove, the statements and actions of the other person or group rather than to try to completely comprehend the thoughts and feelings expressed. Each person's culture, his own way of life, always seems right, proper, and natural. This bias prevents the open-minded attention needed to look at the attitudes and behavior patterns from the other's point of view. A mid-day siesta changes from a "lazy habit" to a "pretty good idea" when someone listens long enough to realize the mid-day temperature in that country is 115° Fahrenheit.

The author, fresh from a conference in Tokyo where Japanese professors had emphasized the preference of the people of Japan for simple natural settings of rocks, moss, and water, of muted greens and misty ethereal landscapes, visited the Katsura Imperial Gardens in Kyoto. At the appointed time of the tour a young Japanese guide approached the group of twenty waiting American strangers and remarked how fortunate it was that the day was cloudy. This brought hesitant smiles to the group who were less than pleased at the prospect of a light shower. The guide's next few sentences included mention that the timing of the mid-summer

visit was particularly appropriate in that the azalea and rhododendron blossoms were gone and the trees had not yet turned to their brilliant fall colors. The group laughed loudly, now convinced that the young man had a fine sense of humor. I winced at his bewildered expression realizing that had I come before attending the conference I would have shared the group's inference that he was not serious.

Another trip was with a number of Japanese on a chartered bus traveling through Hokkaido in Japan. The front seat opposite the driver was empty, and after a number of miles the only other foreigner on the bus moved up there to better enjoy the view. The bus driver motioned him back to where he was seated before. Both he and I evaluated the driver's refusal to let him sit there as "strange" and questioned why. We got no reply but eventually my Japanese traveling companion commented that the driver had no "reason." It was just his feeling that the seat should be empty. She then added the descriptive comment that Americans were always asking the "why" of things, something that never occurred to her to do. Another stumbling block had appeared—different basic premises from which to organize behaviors, again culturally determined.

The communication cut-off caused by immediate evaluation is heightened when feelings and emotions are deeply involved; yet this is just the time when listening with understanding is most needed. It takes both awareness of the tendency to close our minds and courage to risk change in our own values and perceptions to dare to comprehend why someone thinks and acts differently from us. As stated by Sherif, Sherif, and Nebergall, "A person's commitment to his religion, politics, values of his family, and his stand on the virtue of his way of life are ingredients in his self-picture--intimately felt and cherished."[10] It is very easy to dismiss strange or different behaviors as "wrong," listen through a thick screen of value judgments, and therefore fail miserably to develop a fair understanding. The impatience of the American public over the choice of the shape of the conference table at the Paris peace talks and their judgment of a "poor reception" for the President of the United States because there were no bands or flag-waving throngs waiting for Nixon as he was driven through towns in New China on his historic visit are two examples.

The following paragraph written by an international student from Korea illustrates how a clash in values can lead to poor communication and result in misunderstanding and hurt feelings:

"When I call on my American friend, he had been studying his lesson. Then I said, 'May I come in?' He said through window, 'I am sorry. I have no time because of my study.' Then he shut the window. I thought it over and over. I couldn't understand through my cultural

background. In our country, if someone visits other's house, house owner should have welcome visitor whether he likes or not and whether he is busy or not. Then next, if the owner is busy, he asks to visitor, 'Would you wait for me?' Also the owner never speaks without opening his door."[11]

This example also illustrates how difficult it is to bring one's own cultural norm into awareness. It is unlikely the "American friend" ever knew that he insulted the young Korean.

The fifth stumbling block is high anxiety, separately mentioned for the purpose of emphasis. Unlike the other four (language, the illusive nonverbal cues, preconceptions and stereotypes, and the practice of immediate evaluation), the stumbling block of anxiety is not distinct but underlies and compounds the others. The presence of high anxiety/tension is very common in cross-cultural experiences due to the uncertainties present. An international student says it well:

"During those several months after my arrival in the U.S.A., every day I came back from school exhausted so that I had to take a rest for a while, stretching myself on the bed. For, all the time, I strained every nerve in order to understand what the people were saying and make myself understood in my broken English. When I don't understand what American people are talking about and why they are laughing, I sometimes have to pretend to understand by smiling, even though I feel alienated, uneasy and tense.

"In addition to this, the difference in culture or customs, the way of thinking between two countries, produces more tension because we don't know how we should react to totally foreign customs or attitudes, and sometimes we can't guess how the people from another country react to my saying or behavior. We always have a fear somewhere in the bottom of our hearts that there are much more chances of breakdown in intercultural communication than in communication with our own fellow countrymen."[12]

The native of the country is uncomfortable when talking with a foreigner because he cannot maintain the normal flow of verbal and nonverbal interaction to sustain the conversation. He is also threatened by the unknown other's knowledge, experience, and evaluation--the visitor's potential for scrutiny and rejection of himself and his country. The inevitable question, "How do you like it here?" which the foreigner abhors, is the host's quest for reassurance, or at least the "feeler" which reduces the unknown and gives him ground for defense if that seems necessary.

The foreign member of the conversation is under the same threat, with the added tension of having to cope with the differing pace, climate, and culture. The first few months he feels helpless in coping with messages that swamp him and to which his reactions may be inappropriate. His self-esteem is often intolerably undermined unless he employs such defenses as withdrawal into his own reference group or into himself, screening out or misperceiving stimuli, rationalizing, overcompensating, even feeling hostility--none of which leads to effective communication.

Since all of the communication barriers mentioned are hard to remove, the only simple solution seems to be to tell everybody to stay home. This advice obviously is unacceptable, so it is fortunate that a few paths are being laid around the obstacles. Communication theorists are continuing to offer new insights and are focusing on problem areas of this complex process.[13] Educators and linguists are improving methods of learning a second language. The nonverbal area, made familiar by Edward T. Hall in his famous books, The Silent Language and The Hidden Dimension, is getting a singular amount of attention.[14] The ray of hope offered by Hall and others is that nonverbal cues, culturally controlled and largely out-of-awareness, can be discovered and even understood when the communicator knows enough to look for them, is alert to the varying interpretations possible, and is free enough from tension and psychological defenses to notice them.

In addition, textbooks are appearing and communication specialists are improving means for increasing sensitivity to the messages coming from others in an intercultural setting.[15] Professional associations are giving increased amounts of attention to intercultural communication and new organizations, such as the Society for Intercultural Education, Training and Research, are being developed. The International and Intercultural Communication Annual[16] has a useful listing of these.

What the interpersonal intercultural communicator must seek to achieve can be summarized by two quotations. The first is from Roger Harrison, who says:

"...the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment."[17]

Robert T. Oliver phrases it thus: "If we would communicate across cultural barriers, we must learn what to say and how to say it in terms of the expectations and predispositions of those we want to listen."[18]

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CULTURE AND COMMUNICATION IN INTERCULTURAL RELATIONS

David S. Hoopes & Gary L. Althen

INTRODUCTION

The subject of relations between American and foreign students on campuses in the United States is receiving increasing attention. This appears to be the result, at least in part, of a growing realization that there is commonly very little meaningful interaction between foreign students and their American peers.* That lack of interaction is puzzling and frustrating to those who believe the presence of foreign students adds to higher education an international element which is of significant value to American students. How can this be so, however, if the Americans have little or no contact with their foreign guests?

The situation is also frustrating to the Foreign Student Advisor who sees in increased American-foreign student interaction an aid to him in meeting his professional responsibilities.

From the point of view of the foreign student this lack of significant interaction with Americans means or may mean isolation, increased loneliness and the loss of sources of information about the academic and social system he is attempting to understand. To the Americans it often means confusion and irritation at the seeming refusal of the foreign student to adapt and, more important, a missed opportunity, whether he is aware of it or not, to expand his own horizons.

As we look more closely at the question of relations between foreign and American students,we will probably find that on the whole we have given insufficient attention to the nature of the cross-cultural encounter and the learning potential inherent in it. In examining what goes on in that encounter,the Foreign Student Advisor may be able to find ways both to minister better to the needs of the foreign student and to function as an educator in the international education milieu which exists on his campus by virtue of the presence of students from abroad.

In making this examination he will need to understand something of the nature of what these days is being called "intercultural communication." This paper's purpose is to offer a framework for understanding the problems of intercultural communication and to draw some implications for the work of the Foreign Student Advisor.

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*See, for example, Reginald Smart, "Ethnocentrism and Pluralism on American Campuses," Student World LX No. 2 (Second Quarter, 1967) pp. 125-133, esp. pp. 126-127.

We do not discuss language to any significant extent in this paper. That is not intended to deny the obvious importance of language facility in establishing satisfactory relationships in an intercultural situation. It would simply not be possible, however, to do justice to the subject of language learning and use. It is also important to note that it is easy for either party to a relationship to use the language deficiencies of one of them as an excuse for not making the effort that intercultural communication requires irrespective of language. Language facilitates communication but does not assure it.

The main topics in our discussion come under the headings of Perception and Culture; The Cultural Code; Identity in a New Environment; and The Communication Process. These will be followed by a brief exploration of their implications for the Foreign Student Advisor.

PERCEPTION AND CULTURE

In his ability to screen and select his sensory stimuli from the world around him, the human being appears to be endowed, naturally and universally, so it seems, with a highly effective and efficient survival mechanism. If we were not able to reject or ignore much of what goes on around us most of the time we would quite simply go mad. There is much too much data continuously bombarding us to be consciously processed by our nervous systems. We therefore relegate to the unconscious much of what we sense, either ignoring it or so automatically classifying it as one of the givens of our environment that we are literally unaware of it. A persistent noise, for example, is soon not heard. We are surprised when someone new to our setting smells something which we cannot detect. Beauty itself seems to suffer from familiarity.

As obviously normal, necessary and appropriate as this basic human process appears, it can cause great mischief. That is because it is by this act of screening that human beings may be said to <u>create</u> the world they inhabit.* How a person perceives reality, or what he believes reality to be, is dependent on the manner in which he selects, evaluates and organizes the internal and external stimuli present to him at any given moment. Whatever the nature of "objective reality" may be, man knows reality only through his perceptions of it. While these perceptions are to some degree unique, many are shared because of common experiences and a common humanity.

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*See Peter L. Berger and Thomas Luckmann, <u>The Social Construction of Reality</u> (New York: Doubleday & Co., Inc., 1966).

When essentially the same perceptions are shared by a number of people an identity group can be said to exist (with its strength depending on the quantity and quality of the perceptions shared).* Each of us belongs to a large number of identity groups, e.g., those relating to family, sex, occupation, religion, age, education and recreational preferences. When the members of a group recognize their identity and reinforce it through a mode of communication which enables them (1) to deal with one another more effectively and (2) to facilitate the perpetuation of the group in the face of that which would disrupt or destroy it, a culture can be said to exist. In these terms any identity group can be said to have its own culture.

Thus culture, as we see it, is a pattern of behavior by which a group of people who share significant perceptions of the world reinforce through communication the sense of identity they feel with one another and organize their collective existence to assure their security in a seemingly hostile environment. And just as the individual creates his personal reality, the group creates a cultural reality.

The enculturated being has undergone experiences in common with others in the cultural group of which he is a part. These common experiences have produced shared perceptions, some conditioned by the social and man-made environment and some by the natural environment. He has absorbed and learned the assumptions, attitudes, values and behaviors of his group. As a person matures all these influences come into play in determining how he perceives and responds to the world.

In the simplest terms, an individual may salivate at the thought of eating the flesh of cows and regurgitate over the thought of eating pork. Beauty may dwell in the ornate or the austere. Put together one way a certain group of sounds may be music, while the very same sounds ordered differently may be a cacophony. Sensory stimuli are thus screened and evaluated according to the perceptions determined by learned attitudes and values.

When one is at home in his own culture, he is concerned mainly with reconciling his personal view of reality with the views of those around him. But when he goes abroad he is immediately confronted with people who not only have different personal realities, but whose cultural reality is different as well. And even more important, neither he nor his hosts are fully aware of the extent or significance of the difference.

*See Marshall Singer, "Culture: A Perceptual Approach," Vidya, (Spring 1969), pp. 13-22. This section draws heavily on Dr. Singer's paper.

One of the principal values of travel abroad lies in the opportunity to learn about oneself and the ways in which one as an enculturated being differs from people from other cultures. As we shall note further on, however, this very learning can be a threat.

But before we explore that problem, let us examine a little more closely certain aspects of culture which play a critical role in how people relate in intercultural situations.

THE CULTURAL CODE

Edward Hall, in his now classic study The Silent Language,* demonstrated the importance of non-verbal communication as it is embodied in a "culture." He has made us aware that the very way we organize our lives is part of a network of communication and that those who would function within a society or culture other than their own must learn its cultural as well as its linguistic code. (The linguistic code, though an integral part of a culture, carries only a small part of the communication that takes place.) We have therefore become much more aware of manner and gesture, the use of time and space and the ways in which behavior patterns communicate meaning.

Edward Stewart, a social psychologist, has developed a framework within which we can comprehend more clearly the components of the cultural reality a person brings with him into a different culture.** Stewart says a culture provides us with a set of "assumptions and values" about ourselves and the world around us. Each of us carries these assumptions and values in his mind, and they serve as the context within which we relate to ourselves, to others and to our physical environment. Since they are something of which most of us are not even aware, we tend to assume unthinkingly that our own cultural assumptions about the nature of man and the world are right and natural. We too often fail to comprehend that they are by no means common to all humans.

Stewart sets out five dimensions along which cultures can be said to vary. His formulation pertains to cultures on the level of nation or region, as in "American culture" or "Oriental culture." It is

*Edward T. Hall, The Silent Language (New York, Fawcett, 1961).

**Edward C. Stewart, American Cultural Patterns: A Cross-Cultural Perspective, Regional Council for International Education, 1971, Pittsburgh, Pennsylvania.

therefore necessarily general, admitting of individual and group differences. It also recognizes that any society contains representatives of most cultural types, but that some will be more prominent in a given culture than others. Stewart's five dimensions are interrelated and overlapping. They will be outlined briefly here.

A. Perception of the self. Growing up in a culture one learns to consider himself to be in some particular relationship to his social environment. Americans learn to see themselves as separate and distinct individuals, autonomous and responsible for their own individual lives. In other cultures, one may learn to see himself not as a separate entity but as a part of a web of relationships which form such a group as a family or a tribe. "Individualism," the value which underlies so much of an American's thinking and behavior, makes no sense in such a context.

B. Perception of the world. A culture teaches a person certain assumptions about the relationships that exist between man and nature. Americans learn that man is superior to nature, capable of mastering it and using it to his own ends. Other cultures teach that man is on equal terms with nature and must fit into it; still others, that man is subordinate to nature and must struggle to survive in its face.

Hall, in The Silent Language and its sequel, The Hidden Dimension,* has carefully explored two manifestations of these culture-based assumptions about the relationship between man and nature, man's concept and use of space and his concept and use of time. He demonstrates that basic and largely unconscious assumptions about space and time lie behind many characteristic behaviors of a culture and cause many misunderstandings in intercultural relationships.

For example, we may be aware that the Japanese name the intersections of their streets rather than the streets themselves, or that they live in sparsely furnished houses occupying often only the center of an essentially empty room, or that they tend, often frustratingly, to avoid coming to the point when in conversation. What we are not likely to be aware of is that these customs or behaviors stem from assumptions about the nature of space. Space for the Japanese is not the empty distance between objects, but an integral part of the environment which surrounds rather than leads to the "point" or center.

*Edward T. Hall, The Hidden Dimension (New York, Doubleday and Co., Inc., 1966).

Similarly, we are generally aware that Americans tend to value punctuality, and that they govern their lives (or allow them to be governed) by the clock. We tell foreign students about this quaint custom in our handbooks which describe how to respond to an invitation to dinner. What we frequently do not recognize is that the way we use time involves certain assumptions about time which we rarely examine and which quite often lead to frustrating encounters with foreign nationals. We assume that time is external to ourselves and that it can be broken up into measured and neutral fragments by which a person can program his existence. For many other cultures time tends to be internal and whole. One acts when the time is "right" according to an internal sense, not according to the arrangement of hands on a clock. For this reason a person from Latin America may be very happy to let a discussion ramble or a meeting be delayed. In intercultural programs or activities Americans often get quite edgy and irritable if the time box to which they do obeisance is deprecated, as it is by those who arrive significantly early (as Indians may) or significantly late (as Africans often do). The ill temper of the Americans may be aggravated by the calm air of normality the non-Americans display in such a situation.

All this is by way of illustrating that behind the custom lies the culture and its special way of perceiving the world.

C. Motivation. A culture conveys basic assumptions about why people should act or do things. Americans learn to value achievement on the part of the individual. A man is measured by what he has achieved, and his dreams are of things he might some day accomplish. For Americans, competition is a natural way of motivating people. Other cultures teach that ascriptive qualities such as family and tribal memberships define a man, and that a man should strive not to do particular things but to be a good fulfiller of the roles ascribed to him.

D. Form of relations to others. A culture conveys notions about the proper patterns of relationships that exist among human beings. Americans are taught (although they do not always practice) the ideal of equality, which implies that each man is as good as the other and that no status hierarchy comes between individuals. Relationships among equal, achieving individuals can be tenuous and short-lived. In other cultures, a status hierarchy may spell out who may relate to whom in what way. And a sense of unity with other individuals may lead to relationships which are far deeper and longer lasting than those common among Americans.

E. Form of activity. A culture teaches a way of functioning within an environment. Americans are action-oriented, seeing men as decision-making, doing individuals. Other cultures instill the notion that a man should "be," that is, seek to embody within himself certain valued characteristics such as generosity or wisdom. In such cultures, man tends to be passive vis-a-vis his environment.

As one grows up in a given culture and learns the assumptions and values it teaches, they become part of his personality and provide the foundation for a basic correspondence between what is in his mind and what is in the minds of those with whom he shares the culture. Communication is thus facilitated, because communication requires some sharing of a frame of reference that gives meaning to specific symbols or ideas. When these cultural assumptions and values are not shared, as, for the most part, they are not when people with differing cultural backgrounds come together, substantive communication is far more difficult.

If the foreign student assumes, as many Africans and others do, that a "family" consists of an intricate complex of relationships with obligations to a vast number of close and distant kin, some of whom may not even be related by blood, then it is going to take him some time to see the American nuclear family as anything but a particularly bizarre deviation from the norm.

If he sees friends as people to whom one gives oneself totally in a life-long commitment, as Arabs normally do, then he is going to have a similar response to the casual way in which Americans deal with friendship relationships and to the strange sense of loneliness and isolation he gets from a people who are outwardly warm and gregarious.

IDENTITY IN A NEW ENVIRONMENT

In addition to an internalized value system the growing man derives from his personal and cultural environment identities which, as we have noted, emerge from the experiences and perceptions he shares with others. In this section we will use the word "identity" quite comprehensively to include everything that goes to make up an individual's sense of self. In addition to the deeper sense of "being" normally thought of as "the self," our usage includes roles, relationships with other individuals and with groups, and attachment to the setting in which one lives or other aspects of one's physical environment. We wish to discuss the question of identity here because of its importance in understanding the process of entering a new culture and communicating with the people in it.

One can in fact be seen as living within a matrix of relationships which continuously identify him, that is, which continuously tell him or communicate to him who he is. For example, the mere presence of my father--without any kind of overt communication whatever--identifies me as "son," the accoutrements of my trade identify me as a carpenter, athelete, or teacher, and so on. My physical environment tells me I am a Pittsburgher, a Berliner or a Kampalan just as the flag of my country informs me of my national identity. Thus the roles and identities which constitute at least a very significant aspect of my "self" are regularly reaffirmed by my natural and human environment.

When a person goes abroad to study, he takes with him most of his cultural baggage--the perceptions, attitudes, values and the modes of behavior which his culture has taught him. But he must leave all or most of his identity reinforcements, all of his accustomed roles and group memberships behind (for the foreign student in this country, these often relate to very critical identities such as "father" or "husband" (mother/wife) if he has a family, or "public official" if he holds a government post).

We believe that the person who travels abroad to study goes through an experience somewhat akin to what is commonly called an "identity crisis." With the normal reinforcement to his identities stripped away, with new roles and new identities thrust upon him, he is forced to re-examine and reaffirm himself in a very basic way.

Consider the following:

1. The first thing that greets anyone who goes abroad is the fact that he is a "foreigner." For most people who have not been abroad before, this is a new experience. While for many it may at first be rather interesting if not enjoyable, for most it soon becomes an annoyance which stays with him until the moment he returns home.

2. In the United States the student role, at least until the present, has been one of low status because the student is neither "working" nor "achieving" in the way valued by the society of which he is a member. In many countries, college students have a relatively high status, especially where only the children of high status families are able to enjoy higher education. Thus even the person for whom "student" was a primary role before coming here may experience a downgrading of identity.

3. In the United States--and no doubt in most countries--the foreign student is a marginal member of society. He is outside and rarely accepted fully into the host culture's dominant social world. Many of the host nationals who are attracted to foreign students are themselves outsiders and are probably drawn to them by that shared identity, in the process very likely reinforcing the sense of marginality of the foreign students.

4. In the United States a foreign student from a small country may find that the homeland with which he identifies is unknown to or considered unimportant by most people. In addition, it is likely to be either ignored in the press or reported upon frivolously and inaccurately.

It is small wonder that the foreign student functions, as M. Brewster Smith has aptly phrased it, in circumstances of beleaguered self-esteem."*

It is our contention that the working out of the problem of identity is one of the basic components of the down phase of the foreign student adjustment cycle.** Or, to phrase it differently, culture shock is a symptom of the process by which the individual reconfirms himself--or his "self"--in the face of new communications and learnings about himself and in the midst of new linguistic and cultural codes.

Let us make clear, however, that we believe it is from this experience that the personal growth which is one of the primary values of study abroad (beyond the acquisition of specific skills) is derived. Culture shock is thus not a "problem" but a sign that an individual is meeting a basically healthy challenge.

The problems which arise for foreign students in "culture shock" come from the pressures that are upon them to perform academically and sometimes economically and socially as well. Since these pressures come from the culture which poses the challenge, the challenge is often experienced as a threat.

There are a number of responses to this threat, which may be commonly observed. One is to fight back, belligerently and aggressively defending oneself. Another is to withdraw, either by retreating into an enclave of one's fellow-countrymen (or of fellow-foreign students) or by "going native" and acculturating as quickly and fully as possible. Other students strive for interdependence with the host culture. Interdependence is probably the most satisfactory form of response. Here the student affirms himself by finding ways to give of himself and his own culture while accepting and adapting to that in the host culture which is necessary to the accomplishment of his goals. This student will tend to have a dual personality or a dual self which must be kept carefully in balance. The important thing to remember is that while he may function well in his American personality, his true self also needs satisfaction.

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*M. Brewster Smith, "Attitudes and Adjustment in Cross-Cultural Contact" in The Journal of Social Issues, XII, No. 1, 1956.

**This is the well-known "U-curve" used to describe the modal pattern of foreign students' response to the United States.

THE COMMUNICATIONS PROCESS*

We have talked a great deal so far about culture, but little about the actual process of communication. We felt it important to proceed in this way in order to stress that communication takes place within the context of each individual's personal view of reality and the view of reality he learns from his culture. To discuss human communication outside this context would have little meaning.

The goal of communication is the transmission of a message from a sender to a receiver (or a destination) with the least possible loss of meaning. That is, the sender wants to convey something he has in his mind to the mind of the receiver. He does this by choosing a code (it could be the English language, Morse code, smoke signals or thousands of others) into which he translates his message. He then sends the message over a channel (e.g., airwaves, a telegraph wire) to the destination. At the destination the message is received and decoded; that is, the symbols, signs or sounds which the sender has used are translated into meaning in the mind of the receiver. The symbols supposedly have the same meaning for the receiver that they had for the sender.

As simple as it may sound, this process is full of hazards. Any communications system faces a virtual conspiracy of circumstances which block its effective functioning.

In the first place, something may be wrong with the equipment (vocal chords, for instance) which transmits a message or the equipment (ears) which receive it. Or noise in the environment might disrupt or distort it. In this sense "noise" may be sound or anything else which distracts attention from the message. (Markedly different dress such as a nun's habit, mourning clothes, or another country's national dress may constitute noise; so may skin color when someone has feelings about members of particular races; so may a veil or dark glasses or anything that obscures the eyes. The sudden appearance of a Star of David would almost certainly distract an Arab, as a swastika would a Jew, or a naked person virtually anyone.)

Even more important is the "noise" which is present in the minds of the sender and receiver. In conversation the sender may be nervous and let fear, anxiety or hate enter into his voice so that it conveys something other than he intends. The receiver may be preoccupied about some personal problem or he may have a preconception about what is going

*For a general reference, see David K. Berlo, The Process of Communication: An Introduction to Theory and Practice, (New York, Holt, Reinhard & Winston, 1960).

to be said to him so that he hears only what he wants to hear. He may have stereotyped Chinese so thoroughly that he cannot hear what the real Chinese in front of him is saying when it does not fit that stereotype. He may, in other words, be filtering out much of the message that is being sent to him.

There are ways in which these difficulties can be overcome. One of them, redundancy, is built into most languages. Usage so structures languages that messages are automatically repeated and put within a framework of supporting phraseology and intonation which improves their chance of being understood. The sentence "The English language is about one-half redundant" can be cut precisely in half (by striking out the underlined words) without losing its basic meaning. This point comes home when we send a telegram and realize how many words we can eliminate from what we want to say and still get the message across.

Another way of assuring that communication will be successful is by using several channels at once. Language and voice are not our only means of communication. They may be supported by gestures, facial expressions, or other means of non-verbal communication. The behavior of the lover illustrates the value of using more than one channel to send a message. The lover who does no more than tell his girl he loves her is a poor lover indeed. Flowers, a box of candy, a glittering necklace and a kiss are the classic accoutrements of love's labor--and justifiably so because they each convey the same idea but through different senses, leaving virtually no possibility that the girl will fail to get that most important of all messages.

Marshall Singer has described the significance of non-verbal communication well:

> ...Verbal communication comprises only a portion--and it may perhaps be the smaller portion--of the communication that goes on in any society. Far more important are the silent, non-verbal communications which we only half-consciously or unconsciously transmit and receive. Perhaps a million persons intersect at the corner of Broadway and 42nd Street in New York City each day, and yet the non-verbal communication process is so reliable that without a word being spoken they filter past each other in orderly fashion only rarely touching. A glance, a shrug, time and uses of space, indeed an endless number of non-verbal cues which are often too subtle even to be conscious, may communicate far more than words...Within any given group non-verbal communication may account for the overwhelming majority of the communication which occurs. It is precisely because we communicate and perceive so well within our own groups that we feel so comfortable there. We can communicate effectively with a minimum of effort and frustration because the patterns of behavior of the members of our own groups are so predictable to us that minimal effort is required for effective functioning.*

*Marshall Singer, op. cit., p. 19.

The best device, however, for overcoming the difficulties inherent in the communication process is feedback, that is, the response of the receiver to the sender after a message is transmitted. Ideally, this response tells the sender if he has accurately conveyed his meaning.

The importance of feedback in the communications process helps account for the oft heard assertion that "communication is a two-way street." Both the sender and the receiver have to pay attention to what they are doing and to provide clear responses if accurate communication is to be assured. This, of course, takes time. One who is in a hurry tends to overlook these requirements of effective communication and thus has difficulty "getting through." For example, the American who expects to make himself easily and quickly understood by a non-American, who refuses to find out if, in fact, he is understood, who seeks a relationship which duplicates that which he has with other Americans, is more often than not going to find that he has not reached the non-American at all.

At the beginning of this section we said that the goal of communication is the transmission of a message with the least possible loss of meaning. But the meanings lie in the minds of the people involved, not in the message, which is only a symbol or group of symbols. Thus critically important is the existence of some correspondence between what is in the mind of the sender and the mind of the receiver. These are the shared perceptions and experiences, the common assumptions and mutually accepted value systems discussed above. Without this correspondence, even if the words constituting a message get through the mechanisms of the process perfectly, communication may not take place. We might, for instance, use the phrase "long-term, low-interest development loan repayable in local currency" to a student from a developing country and he may understand the words perfectly, but if our minds classify what they express as "assistance" and his as "imperialism" then communication can hardly be said to have taken place.

This does not mean that communication cannot take place in the presence of differences in culture and experience. It simply means that those involved will have to work harder, that the communication task will be slower and more difficult. Many people will shy away from it out of inertia or an unwillingness to spend the time. But for those who want to derive value from the cross-cultural encounter there are some guidelines which may be drawn from the foregoing commentary.

1. Examine your habitual behaviors for their communications content.

2. Question the absoluteness not only of your own values, but of the assumptions behind them.

3. Recognize the other person's anxieties and his need to preserve his cultural identity.

4. Admit your own insecurities in the face of an unknown foreign quantity.

5. Listen to what the other person in communicating, not simply to the words or, worse, to what is going on in your own head.

It is often said in intercultural situations that we should "stress our similarities, not our differences." This is a noble aim, but is unlikely to result in more than banalities if those involved remain imprisoned in the unconscious behaviors and culture-bound assumptions which limit communication.

At some level within all human beings there are perceptions and experiences related to universal biological and psychological needs which are shared by all other human beings. Just as no two people can be identical, neither can they be wholly different. There is thus at least a minimal common ground for communication in any relationship. Yet in the intercultural encounter these similarities are obscured by an overlay of cultural and behavioral differences, which do not constitute the binding force that similarities provide within a culture-group. Intraculturally similarities do provide a basis for communication. Interculturally the beginning point and basis for communication must be the recognition and acceptance of differences. Then they can be transcended.

IMPLICATIONS FOR THE FOREIGN STUDENT ADVISOR

There has been no intention here to lay down a set of theories that can be applied to foreign student affairs like rules. Our intention has been to outline some concepts which will help illuminate the behavior of both foreign students and their American hosts.

In the face of academic demand, linguistic trials, and cultural tribulations, most foreign students live in a small world. The Americans who surround them are similarly restricted. While both succeed, by and large, in the pursuit of their individual aims, the educational experience of each is impoverished to the extent that they fail effectively to open themselves to one another.

But what is the practical meaning of all this for the programmer?

In terms of normal programming one cannot expect much from formal social events among people who do not know one another well. Standard forms of socializing serve needs which are very culture-bound. The foreigner who is from a markedly different culture will usually be disappointed in a typical American cocktail party, tea, or dance, even though

he may participate frequently in a vain hope that he will find a satisfying experience. He may even convince the host (who wants to be convinced and thus filters the communication) that he has enjoyed himself. Social activities need to be geared to the foreign guest, to be distinctly intercultural, lest they seem to be insisting that he give up his own cultural identity.

This does not mean that the social modes of the host culture must be discarded. It means that they must be given a recognizable intercultural dimension. Nor does it mean that foreign students are different from anyone else in their need for entertainment and purely social activity.

Another kind of program, one that is common and quite valid, is that which enables the foreign student to talk about his own culture to others. Two-way communication is important at the cultural as well as the individual level. In human and cultural relations no one likes to be solely on the receiving end, even, or especially, when what he is receiving is of very great value.

Programs which enable the foreign student to talk about his own country to groups at the college, in the community and at local schools are valuable, but they must be based on a genuine interest in him and his country. The foreign student knows and is justly offended when he is being used as a showpiece or an exotic foreigner in "picturesque native costume."

But there is a deeper need which merits careful attention. That is the need for substantive relationships with Americans, the need to talk with them about more fundamental questions which will provide the information about the culture and the feedback on themselves which foreign students require in order to function effectively in the American milieu. To do this the mutual anxieties they feel toward one another must be allayed. An atmosphere of trust must be fostered and the opportunity to talk together provided.

This is why a long-term relationship with a host family is often the most satisfying kind of association foreign students have with Americans. In the context of this relationship, which is inescapably intercultural if it lasts, the foreign student is able to get through to real human beings, to risk asking embarrassing questions, to know that there exists in the host culture a friend on whom he can count in an emergency.

Even the one-time home visit is more valuable than most other single experiences the foreign student can have. No matter how much of an "occasion" the host family makes it (and in most cases it is a modest event) and no matter how middle-class the family is, people functioning inside their own home in a relatively informal situation communicate

volumes about themselves and their culture to the alert visitor. Even aside from the human communication that takes place, the home visit is a visual, auditory and olfactory experience of the most impressive order. A person's home, to use a current phrase, is "where he's at." No matter how it is scrubbed and cleaned and prepared for visitors, it is in a very real sense an embodiment of the people who live in it--in the furniture that has been chosen and the way it is arranged, the colors that are used, the decorations and artifacts, the use made of it by the family, the presence and prominence of children, old people, animals, hobbies, etc. No comments may be made about these, the visitors may not even be aware of them, but much that is important about the lifestyle of both a family and,to some degree,a culture can be absorbed through a mere observation of the inside of the home.

In other cases it is difficult to program the circumstances out of which substantive relationships will grow. It cannot be expected simply to happen once Americans and foreign nationals are brought together. The situation needs to be organized to enable them to manage their mutual hesitancies and difficulties in finding the common ground for communication. This can be done in a variety of ways, such as structuring the physical environment, programming the right icebreaking activities, using discussion groups effectively, and assigning people experienced in intercultural communication to serve as catalysts.

An informal workshop format is particularly good, especially where some of the problems of intercultural communication are dealt with openly. The importance of this effort in helping the foreign student establish relationships with his American peers needs to be stressed.

Several studies in the past few years have confirmed that fellow American students are the best source of information about the academic world in which the foreign student must perform and yet the hardest of all Americans for the foreign student to get to know.*

An educational system is not merely a neutral or objective means of passing on knowledge. It is a thoroughly culture-bound institution designed to train people to behave in certain ways to obtain certain rewards consonant with the value system of the society which spawned it.

*Gary L. Althen, Arab Students Outside the Classroom: An Enquiry into Social Life Adjustments in Pittsburgh (unpublished, Graduate School of Public and International Affairs, University of Pittsburgh, 1966); Henry Selby and Clyde Woods, "Foreign Students at a High Pressure University," Sociology of Education, Vol. 39, Spring 1966; and Gerald M. Shattuck, Between Two Cultures: A Study of the Social Adaptation of Foreign Students to an American Academic Community, Cornell University, 1965.

The foreign student must learn how the academic system works and how he can manage it or "beat" it successfully. Unfortunately, there is very little opportunity for him to obtain assistance in achieving this aim because those who are part of the system are not themselves fully aware of how it functions. Even where this knowledge does exist there is little likelihood of its being available to the foreign student because of the difficulty in communicating it in a manner meaningful to him.

Faculty tend not to be as helpful as they might be because they have moved into the establishment (into the "mastery-mystery game," as one critic called it) and forget that as students they, like everyone else, spent a good bit of time figuring out how to beat the system. (This does not belie the generally good relations that foreign students have with faculty.)

Administrative officers, except the Foreign Student Advisor, are of notoriously little help, and the FSA has serious limitations on the number of people he can reach individually.

Foreign students learn a great deal from other foreign students, though much of it is inevitably filtered through the special perceptions they themselves bring to the situation.

This leaves the American students, who should be the foreign students' best source of "feedback" in adjusting to their host culture. Yet it is the experience of foreign student officers everywhere that real interaction, the development between Americans and foreign students of relationships sufficiently close to enable them to communicate at a level sufficiently basic to convey the information desired, is all too rare. It is a challenge to the profession of foreign student advising to solve this problem.

THE WORKSHOP IN CONCEPT

VALUE OF THE INTERCULTURAL COMMUNICATION WORKSHOP ON CAMPUS

Dante V. Scalzi & Cornelia Spring

Any discussion of the value of intercultural communication workshops (ICWs) must take into account the purposes of the university in having foreign students on its campus. Although few colleges and universities have enunciated explicit objectives for their involvements with students from abroad, two reasons commonly cited can be described as an institutional interest in international development and the desire for increased international understanding. While the former has served as the basis for an extensive participation by higher education in a myriad of publicly and privately sponsored projects both here and abroad, the latter has met with the many complexities of student relationships and remains largely unfulfilled. It is in the area of U.S.-foreign student interaction that ICWs may prove to be most productive.

The concept of international understanding has been variously defined. Usually, however, its elements include an awareness of cultural values, customs, and mores together with some knowledge of their effects on behavior. Its acquisition has generally been sought through cognitive means (lectures, courses, observation) both in the classroom and in travel to foreign countries. Consequently, one who has studied the history, politics, geography and language of a given world area and who has traveled within its boundaries is assumed to possess international understanding, at least with respect to that part of the world and to the degree that he has been so involved. Our "experts" in international and intercultural affairs are those whose backgrounds have included long and intensive study and travel in other countries. As a component of our general education, international understanding has been deemed important enough to warrant the inclusion of survey courses and of special electives which deal with international perspectives of the various humanistic and scientific disciplines. The presence of foreign students in our institutions of higher learning can be assumed to encourage the creation of an international atmosphere within which intercultural learning can occur.

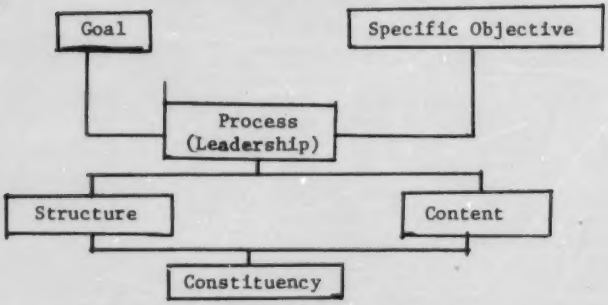
Unfortunately, the sum total of our efforts has not apparently improved our real understanding of, nor our performance in, the international-intercultural sphere. Realizing this, within recent years a number of area studies programs and international organizations have begun to require or encourage a foreign sojourn for educational and training purposes. The Peace Corps, a good case in point, formerly trained its volunteers in campus programs but now requires an in-the-field experience involving interaction between the PCVs and the members of the foreign communities to which they have been assigned. Thus, what was once an entirely cognitive approach to training has now become almost completely experiential in nature. The very important lesson we have learned in this sphere in the past decade or so points to the fact that effective international understanding involves an

attitudinal-emotional component that can be acquired only through human interaction across cultural boundaries. It is by providing this very element, and to the extent that it can direct it successfully, that the ICW can contribute vitally to international education.

While the experiential elements of the ICW are essential to the interaction, and thus the achievement of attitudes and feelings which make international understanding more complete, the more intellectual, cognitive aspects which comprise intercultural learning should not be slighted. Thus, the emphasis on the experiential in the process of the ICW is meant to produce both the non-cognitive attitudes and the cognitive facts which enhance intercultural learning.

Within an ICW, the concentration of effort in intercultural communications on designated topics is an advantage not available in the day-to-day interaction of U.S. and foreign students. This feature, in particular, renders the workshop approach easily adaptable to a variety of functions. For, if it can be said that the kinds of experiences evidenced in ICWs are productive of increased understanding and knowledge of foreign students and their cultures, then it follows that the same approach can be applied to learning more about their needs with respect to orientation programs, to academic counselling. to their personal social adjustments, and to pre-return programs. The ICW could become a model of U.S. -foreign student interaction and, because of its adaptability to a topical approach, could even be included in the academic offerings as a regularly scheduled course in intercultural communication.

AN ICW MODEL FOR THE CAMPUS SETTING



Goal. (This is constant.) To create a structured opportunity for the learning of values within a context of cultural differences by:

1. Providing an atmosphere and an environment for the progressive development of an awareness, an understanding, an appreciation, and an acceptance of cultural values.

2. Stimulating the learning of the process of communication within a context of cultural differences.

Learning cultural values: a continuum

Awareness and Understanding	Appreciation	Selective Acceptance and Internalization

Awareness, not sensitivity, is the objective of the Model. More intensive relationships than the group experience affords, such as those formed within other cultural settings, may be productive of real sensitivity. The campus milieu provides opportunities for a longitudinal approach to learning cultural values through the establishment of personal liaisons which result from group interaction.

Specific Objective. This should not be in conflict, nor confused with the goals of the workshop. Some examples:

--foreign student orientation to the U.S.

--foreign-U.S. student relations

--study abroad predeparture for U.S. students

--foreign student predeparture

--foreign student-host family relations

The Leader. The most important element in an ICW. He/she should:

1. be attuned to the culturally significant content of the group situation.

2. seize the clues which indicate cultural concepts and pursue their development toward a learning experience which leads to an understanding of the behavior they underlie.

3. find it easy as a person to communicate responsiveness.

4. generally be able to maintain objectivity.

5. be able to investigate the manifestations of cultural differences.

6. tend to exercise leadership non-directly.

7. emphasize the individual rather than content.

8. prevent the group members from violating the right of any one person to express his own feelings and opinions.

9. convey to the group a sense of his acceptance of the opinions and feelings expressed even when he does not agree with the opinions or feel the same way.

10. keep constantly in mind the goals of the workshop and move the group toward these goals.

Process. The techniques utilized by the leader to direct (support, encourage, influence) the interaction among group members toward a realization of the goals by:

1. focusing the group's attention on the culturally-loaded aspects of their interaction.

2. evoking descriptive, rather than judgmental and evaluative exchanges among group members.

3. encouraging each individual to relate his own personal expressions of opinion and attitude to their possible cultural bases.

4. pursuing comparisons made among group members toward an appreciation of differences and similarities.

5. urging a common respect for each individual's values.

6. striving for an awareness and an understanding among the group of each of the cultural values involved.

7. attempting to involve each member with the other group members on a personal level so that emotional liaisons might be established as a basis for interaction after the group experience has ended so that there may be opportunities for the growth of attitudes.

Structure. Basically, this is determined by the campus milieu within which the interaction is operative. Logistical elements may influence it also; otherwise, the structure of the workshop emanates from the group.

Content. The leader and group interaction will shape the content of the workshop. Generally, it is shaped by the leader's interaction with the group in his attempts to arrive at the goals.

Constituency. U.S. and foreign students, faculty, staff, landlords, host families, etc. This depends on the specific objectives of the workshop.

GOALS AND LEADERSHIP IN THE INTERCULTURAL COMMUNICATION WORKSHOP

Clifford H. Clarke & David S. Hoopes

Based on a statement of the Intercultural Communications Association of Cornell University.

This is an introduction to the intercultural communication workshop (ICW). ICWs are distinct from the other forms of human relations training which are usually based upon a common understanding and acceptance of certain American values. Even when foreign students are involved, these American values are frequently assumed to be universal. The ICW attempts to go beyond the imposition of any set of values and create conditions in which all values and cultural differences may be expressed and appreciated.

Encountered in almost every attempt at interpersonal relations between individuals and groups from different cultural backgrounds, are culturally-determined barriers to communication. A communication barrier can be made up of any one or a combination of factors: language, social roles, customs and mores, patterns of thinking or behavior, etc. For example, literal translation does not always convey the meaning of words from one language to another. Different patterns of social behavior such as the length of time of eye contact or the directness of questions influence the interpretation of communication. Ignorance of the meaning of these patterns creates barriers to communication. Further, while some cultures communicate more verbally than others, and some more emotionally than others, one must be careful not to generalize about cultures to the extent that stereotypes are created. Such stereotypes impose additional barriers.

Most of the barriers to intercultural communication are due to ignorance of cultural differences rather than a rejection of them. Information and understanding are needed, not an irresponsible effort to eliminate differences. The thoughtless destruction of communication barriers does not assure communication, but it may force upon people a confrontation with unwanted new values. The point of the workshop is to understand the values upon which cultural differences are based, which often constitute barriers to communication, and proceed from that understanding in some mutually agreed-upon direction toward better intercultural communication and cross-cultural relations. This new direction may or may not involve an alteration of values on the part of the participants.

GOALS OF INTERCULTURAL COMMUNICATION WORKSHOPS

The first goal is <u>awareness</u>--cultural awareness, or awareness of cultural differences in terms of values, customs and mores which affect human relations. Awareness begins when one stops looking at one's own culture as the only point of reference for values and behaviors.

The second goal is <u>understanding and respect</u>, coming to grips with the idea that the meaning of a communication or behavior is as much inside the other person as in oneself, and being willing to strive to understand the other's meaning. Respect consists of the ability to

listen carefully to other people, assuming the validity of their communication and letting it come through unobstructed--letting them be themselves.

The third goal is acceptance or appreciation. This goes beyond respect, or even adaptation, to the attribution of worth to the values of others. Appreciation means not only adjusting to differences in a "new culture," but accepting the possibility of incorporating some of those differences into your own value system.

The fourth goal is interaction, relating to others in an atmosphere of trust and an acceptance of the worth of the value system of each. It is experientially and deliberately coming to terms with cultural difference.

Interaction often leads to personal change in the direction of an expanded or increased cultural consciousness and a new approach to h-man relations. But the nature of that change, how and when it takes place, is a personal matter of the individual involved, and thus in itself is not a goal of the workshop.

LEADERSHIP RESPONSIBILITIES

The function of leadership in an ICW is to facilitate communication and interaction among the participants. It is a subtle process and involves complex skills which fall more in the domain of art than science; purely cognitive training is thus insufficient as a means of preparing ICW group leaders. It is the responsibility of the leader to help the participants understand the workshop process and the concepts of intercultural communication inherent in it. The effective leader will balance the emphasis in the worskhop between the experiential on the one hand and the theoretical on the other. The focus will be sometimes on the process of communication and sometimes on the content of the discussion.

The participants must be as well informed as possible about the workshop. They should be provided information ahead of time, including a statement of goals and a description of procedures; they should be fully briefed upon arrival, and, in particular, they should be aware that the program is in the hands of trained and skilled leaders.

The workshop leader recognizes that the participants are the central focus of the workshop, that they are resources as well as learners, that they, in a sense, share the leadership responsibility with the facilitator.

The following are some guidelines for effective ICW group leadership:

I. Maintain a balance between content and process in group discussions.

The leader should be aware of the need to focus on the content of the discussion and to observe and point out the process of communication taking place. At the same time he must be alert to the needs and expectations of the participants and let these rather than his own needs and expectations govern his behavior.

As a general rule, intellectualizing should be discouraged. The feelings, thoughts, opinions and experiences of the individual—on which he or she is the ultimate expert--constitute a rich resource for intercultural learning and should not be lost in one-sided lectures or fruitless debate. In this way the influence of culture is more clearly revealed, especially if the group processes the "whys" of feelings and opinions. This exploration should take place at the rational rather than the emotional level and should be descriptive and interpretive, rather than evaluative or judgmental. A possible starting point for discussion is the process of leadership itself as it develops in the group. This may include dealing with the leadership-role expectations of the participants and the leader. It may also include discussing concepts of leadership as experienced by members of different cultures and aspirations toward leadership among group members.

II. Maintain an integration between objectivity and subjectivity

The leader should avoid becoming so emotionally involved in the group that he can no longer observe and comment upon the interaction process. Yet he should also personally participate, serving thereby as a role-model or pace-setter for the kinds of input and the level of awareness desired of all participants. As a participant-observer the facilitator should maintain awareness of and respond to the group's progress in the following areas:

A. The communication process. The leader should make a mental note of the patterns of communication in the group and be able to bring them to the attention of the group. For example, he should notice who talks how often and for how long. He should understand and point out the implications of nonverbal communication. Whom do people look at when they talk? Are some members bored? Are some members being cut-off by the more vocal members? Is a member given a chance to come back into the discussion if he has retreated or been cut off? What are the styles of communication used (assertions, questions, tone of voice, gestures)?

B. The decision-making process. It is important for the leader to observe how decisions are made in the group in order to assess them when they are questioned. He should be able to help in reconstructing the

decision-making process so it can be tested for appropriateness. More important decisions should be made in the area of process rather than content. In other words, the group should create its own guidelines for participating in the discussions.

C. Task-oriented, maintenance-oriented, and self-oriented behavior. When a group member communicates something, is he primarily trying to get the group task accomplished (task-orientation), improve or patch up some relationships in the group (maintenance-orientation), or meet some personal need or goal without regard to the group problems (self-orientation).

1. Types of behavior relevant to the group's fulfillment of its task:

a) Initiating: Proposing tasks or goals; defining a group problem; suggesting a procedure or ideas for solving a problem.

b) Seeking information or opinions: Requesting facts; seeking relevant information about group concerns; asking for expressions of feelings; soliciting expressions of value; seeking suggestions and ideas.

c) Giving information or opinions: Offering facts; providing relevant information about group concerns. Stating a belief about a matter before the group; giving suggestions and ideas.

d) Clarifying and elaborating: Interpreting ideas or suggestions; clearing up confusions; defining terms; indicating alternatives and issues before the group.

e) Summarizing: Pulling together related ideas, restating suggestions after the group has discussed them; offering a decision or conclusion for the group to accept or reject.

f) Concensus testing: Asking if the group is nearing a decision; sending up a trial balloon to test a possible conclusion.

2. Types of behavior relevant to the group's maintenance of good working order, having a good climate for task work, and good relationships which permit maximum use of members' resources, i.e.:

a) Harmonizing: Attempting to reconcile disagreements; reducing tensions; getting people to explore differences.

b) Gate-keeping: Helping to keep communication channels open; facilitating the participation of others, suggesting procedures that permit sharing remarks.

c) Encouraging: Being friendly, warm, and responsive to others; indicating by facial expression or remark the acceptance of others' contributions.

d) Compromising: When own idea or status is involved in a conflict, offering a compromise which yields status; admitting error, modifying in the interest of group cohesion or growth.

e) Standard-setting or testing: Testing whether the group is satisfied with its procedures or suggesting procedures pointing out explicit or implicit norms which have been set to make them available for testing.

Every group needs both kinds of behavior and needs to work out an adequate balance of task and maintenance activities.

3. Causes of self-oriented emotional behavior. Inherent in any group are emotional undercurrents related to self-needs. Awareness of these enables the leader to enhance the learning and deepen the experience for the participants. Some of the basic issues are:

a) Identity: Who am I in this group? Where do I fit in? What kind of behavior is acceptable here?

b) Goals: What do I want from the group? Can the group goals be made consistent with my goals? What have I to offer to the group?

c) Power, control and influence: Who will control what we do? How much power and influence do I have?

d) Intimacy: How close will we get to each other? How personal? How much can we trust each other?

Individual efforts to respond to these needs often create nonproductive behavior, such as:

a) Dependency-counterdependency: Leaning on or resisting anyone in the group who represents authority, especially the group leader or facilitator.

b) Fighting and controlling: Asserting personal dominance, attempting to get one's own way regardless of others.

c) Withdrawing: Trying to avoid the sources of uncomfortable feelings by psychologically removing oneself from the group.

d) Pairing-up: Seeking out one or two supporters and forming a kind of emotional sub-group in which the members protect and support each other.

The effective ICW leader will encourage the development of an atmosphere in which these needs are met within a productive group process--in which the participants are able to identify with the group, see their own goals being achieved, feel they share power within the group, and develop the trust to function at a level of intimacy with which they are comfortable.

III. Communicate responsiveness.

Responsiveness is a very important skill for group leaders. Crucial to responsiveness is the ability to listen, to respond to feelings rather than just words. Most communications convey feelings which are not always expressed. The effective leader "hears" these messages as well as the others.

IV. Exercise non-directive leadership.

The leader should strive to get the whole group involved in the group-process, to draw them out and assist them in moving most fruitfully into the areas of interaction to which they are inclined. For this he needs to be as flexible as possible in remolding his own expectations of the workshop so that they meet the expectations of the rest of the group. At the same time, he must not abandon the basic purposes of the workshop. He influences the subject and the level of the discussion, but he does not lead the group where the group does not want to go. He allows the natural leadership in the group to emerge.

V. Sensitivity to the culturally-loaded aspects of interaction.

The leader has the responsibility of focusing the group's attention on the cultural aspects of behavior and on their own reactions to such behavior. In order to do this, he must be able to recognize the value-orientation underlying such behavior. Value orientations emerge from the cultural response to certain common human concerns which are shared by all people in all societies. It is important for the facilitator to be familiar with these value orientations and with the range of responses found in human cultures. The basic value orientations are:

a) Man's innate predisposition (human nature). Are human beings good, evil, or neutral? Are they fixed in nature or improvable?

b) Man in relationship to nature (man-to-nature): People from some cultures treat nature as subordinate to man; others consider man subordinate to nature; still others consider man and nature as being in harmony.

c) Man in relationship to time (man-to-time): In the attribution of value, man may assign more value to events of the past, the future or the present. Orientation to the past is frequently manifest in people from the so-called traditional societies, while future-orientation will more often be found in people from the modernized societies.

d) Man's personality type (motivation): Motivation orients human beings toward (1) doing (emphasizing activity and achievement), (2) being (emphasizing self-appreciation and self-cultivattion), and (3) being-in-becoming (emphasizing personal growth and development). This motivation orientation influences man's concept of achievement and existence.

e) Man's relation to others (interpersonal relations): The relational orientation is man's concept of himself as related to other human beings. Some see man as individualistic (egalitarian relationships); others see man as family- or peer group-oriented (collateral relationships); and still others think of man as social-class-oriented (lineal relationships).

Different people hold, consciously or unconsciously, different variations of these value orientations and they affect their interactions with other people. The leader must be able to recognize the different orientations and the problems they create in effective communication.

Throughout the group discussions the leader should explore any manifestation of cultural differences and should encourage the participants to do the same. He should also be able to communicate to the group members his awareness and sensitivity to these value orientations as they have been experiencing them in their workshop discussions and interactions. At the same time, he should note lapses of sensitivity on the part of group members and point out the impact of such insensitivity on the feelings of others.

In the end, the leader should be a cohesvie force in the group, helping it toward a shared awareness, understanding, respect, and appreciation of every participant and each value orientation.

THE INTERCULTURAL COMMUNICATION WORKSHOP AS A LEARNING ENVIRONMENT

Jean Abinader, Jr. & David S. Hoopes

The intercultural communication workshop (ICW) can be seen as an alternative learning environment to the traditional university model which most of us have experienced. We have learned over the years that most educational programs designed to encourage intercultural understanding have two major deficiencies:

1. the techniques and processes utilized reflect to a large degree values that may create and reinforce cultural conflict or frustration;

2. the classroom situation, central to traditional education, is frequently unable to provide the environment necessary to generate incentives and stimulate interactions necessary to overcome reservations and fears present in the intercultural learning process.

In other words, the environment we create affects the quality and significance of the learning that takes place within it. This has proven to be particularly true in intercultural learning where the aim is greater cultural self-awareness. One remedy for this is the "laboratory" format adopted from human relations training where the value of direct intercultural interaction may be translated into the kind of learning essential to expanded cultural self-awareness. The intercultural communication workshop is one application of the "laboratory" format.

Yet the ICW is sometimes criticized because the values implicit and explicit in its processes can pose a threat to certain cultural groups. The special mix of cognitive and experiential learning within the workshop reflects cultural biases relative to learning which need to be examined.

1. The stress on personal, active involvement within the workshop may impose standards of participation in groups that run counter to the cultural inclinations of some persons involved.

2. The emphasis on the analysis of individual and group behaviors may inhibit rather than encourage interactions.

3. The relationships among and between participants and staff may be too ambiguous for some persons and need to be consciously defined.

4. The emergent design of the workshop and the "discovery" of its content may not be a congenial learning process for some participants.

5. The kind of experimentation with new behaviors which is fostered in the workshop is foreign to many cultures and can, without significant immediate support and some kind of reinforcement afterwards, easily become an exercise in futility and lead to frustration and even conflict.

6. Personal responsiveness or the giving of feedback is critical to workshop learning, yet it is also a complex and to some degree delicate process which may offend some cultural sensitivities if not properly facilitated.

In designing intercultural workshops, identifying inherent biases such as these can lead to programs which are more sensitive and responsive to participant needs and which more effectively incorporate cultural differences as data for learning.

Intercultural workshops make certain assumptions which should be spelled out:

1. That greater cultural self-awareness and the development of skills in intercultural relations are worthwhile to achieve.

2. That an environment which facilitates meaningful intercultural communication and interaction can be created.

3. That there are human relations training theories and techniques which can be effectively adapted to the intercultural environment.

4. That conflict and personal threat can be controlled by identifying and appreciating cultural restraints to communication.

In addition there are certain conditions which must prevail in order for a workshop to be of maximum value: First, participation must be wholly voluntary. The individual must choose to become involved. No one should be required to participate in an experience which may, at the least, be quite different from anything experienced before and, at the most, be confusing and somewhat anxiety-producing.

The participant must have the opportunity to expose his behavior to others and to interact in ways which enable him to assess the impact of his behavior on others and to identify its cultural dimensions. Or, to phrase it differently, he must have the chance to obtain feedback on his behavior so as to become more aware of the cultural image he projects and the incongruities between that and his own self-image.

A non-threatening climate must be created which will keep defensive responses to a minimum and will encourage participants to speak frankly about their personal (though not private) feelings, values and beliefs.

Finally, the workshop must provide an intellectual framework in which the experience can be cognitively comprehended, thereby providing order and the foundation for continued learning.

As a learning environment, the intercultural workshop incorporates both cognitive and experiential dimensions of the learning process, but the activities focus on underlying themes around which the workshop is designed. By centering the participants' general attention on these concerns, specific learning can be pursued as in a regular classroom but without the constraints of a formal, ritualized relationship between the learner, the teacher, fellow learners, the materials, and the environment. Participant-centered learning focuses then on specific areas of inquiry, the investigation of which is intended to help the participants, in a supportive climate, to become more aware of their own behavior and to explore alternative patterns of understanding and perception, and, if desired, alternative modes of interaction.

Although the intercultural workshop initially stresses exchange of information and opinions around certain topics, (i.e. family, friendship, courtship, marriage, life style, social mores, education, etc.) it creates an atmosphere where the participants define in large part the content of the discussions. In this way, more of their expectations, needs and difficulties can be met and indeed become points around which they evolve mutual feelings of trust and awareness. It is important to underline that the workshops are consciously intended to provide a learning environment for <u>all</u> participants by providing an interpersonal encounter of peers on a voluntary basis. The workshop format opens new opportunities to cross-cultural groups to meet together and learn from one another.

The structure of the intercultural workshop is simple but important. The principal components are a variety of large group (community) presentations, role plays, simulations, etc., by the staff and sometimes the participants, followed by small group discussions of 10-12 people. Just as important, however, is the building in of adequate free time for the participants to pursue personal relationships on their own initiative.

The workshop may thus begin with a large-group session examining the nature of culture and focusing on differing attitudes and patterns of behavior relative to "friendship." Once the staff has presented the basic cognitive materials, the participants then break into small groups to discuss from their personal experience how they feel about the topic. After the small-group discussion, the participants have free time to

get to know one another more informally. Gradually through repetition of this sequence--large group, small group, free time--the workshop moves toward the kinds of deeper personal encounters that are the major dynamic of the program.

From the very beginning the staff helps establish the conditions for learning within the workshop: informality, participation, and responsiveness. This is done explicitly in the large group presentations, and by role-modeling in the small groups. In the small groups, the attempt is to establish conditions that are constructive and supportive. As the personal interests of the participants become the data for discussion within the small group sessions, the facilitators encourage the drawing of linkages between behaviors and their cultural determinants. They look at events and exchanges in the light of culture and communication. They encourage participants to move from information-giving to more personal (though not private) descriptions of experiences and feelings which get at basic values, mores and behavior patterns where culture is embodied. To do this, trust and respect among the participants must be developed.

In an intercultural workshop, then, it is necessary to modify the learning process of the human relations laboratory so that cultural values are not threatened. In fact, these values become the data for learning as participants attempt to become more aware of their own behavior. Interactions and communications are discussed with an awareness of cultural differences and the way in which they inhibit or promote communication and interaction between people of different cultures.

If the workshop has a "problem," it arises afterward when the participant encounters difficulty and frustration in applying the learnings and experiences of the workshop in everyday life. Follow-up and support are needed from the workshop leadership. The participant may function best who sees himself not returning to fit into his everyday environment as it is, but who accepts the role of change agent with responsibility, to the degree possible, for bringing about changes in his environment or developing a life style more congruent with the workshop's learnings.

Note: The ideas included herein appear in more elaborate form in a thesis written by Mr. Abinader and available from the Graduate School of Public and International Affairs, University of Pittsburgh.

HUMAN RELATIONS TRAINING AND FOREIGN STUDENTS

Gary L. Althen

The writer gratefully acknowledges the assistance of Clifford Clarke, Stanford University; David S. Hoopes, Intercultural Communications Network, University of Pittsburgh, and Stephen Rhinesmith, AFS International Scholarships.

INTRODUCTION

Considerable concern has developed over the participation of foreign students in the human relations training programs taking place with increasing frequency on American campuses. Are sensitivity training programs a way of increasing contact between American and foreign students? What is sensitivity training? Is it dangerous? What is the difference between a sensitivity training group and an intercultural communications workshop? Should foreign students be discouraged from participating in them, or should they be left to decide for themselves? These are some of the questions that are being asked, and which we will try to answer in this paper.

Human relations training programs are gaining in popularity at the same time as increasing attention is being given the problem of relations between American and foreign students. It is not surprising, therefore, that the idea of including foreign students in human relations programs has received much attention. Human relations training programs [which have many names, including sensitivity training, T (for training) groups, encounter groups, group dynamics programs and intercultural communications workshops] are seen as a way of breaking down the barriers which commonly exist between individuals, allowing them to know themselves and each other better. If one of the aims of having foreign students on American campuses--that of having American students learn something from them about their countries and cultures --is being frustrated by a lack of contact between the two groups, why not bring them together in human relations training programs which will help break down the barriers between them? The idea seems to be a good one if the program is especially designed to take cultural differences into account. Some human relations training programs are so designed and some are not. In the following section we shall attempt to distinguish various kinds of human relations training programs.

VARIETIES OF HUMAN RELATIONS TRAINING PROGRAMS

General Characteristics

The different kinds of human relations training programs have a number of characteristics in common. The first, obviously, is that they are concerned with relationships among individual human beings. Another is that they rely on the experiential approach to learning. In contrast to the cognitive approach, which stays on the intellectual level and usually depends on lectures or reading to convey information, experiential learning seeks to involve people both emotionally and intellectually by having them learn from experiences in which they themselves are involved.

Human relations training usually takes place in small groups. A circle of chairs is nearly always to be found when a human relations program is in progress. Participants are expected to learn from their discussions and interactions with each other in the group.

Finally, there is a "trainer" playing the role of catalyst and/or synthesizer and perhaps part-time participant. The role of the trainer varies according to the type and goals of the program, as we shall see below.

While they have in common the general characteristics we have described, human relations training programs are of various kinds. They vary according to their goals, the methods by which those goals are to be achieved, and the dynamics of the groups involved (see chart on page 6). For the purposes of this paper we will distinguish between two contrasting kinds of programs: the sensitivity training group and the intercultural communications workshop. The sensitivity training group (or T or basic encounter group) is the more intensive, more personally involving and less structured; and the intercultural communications workshop is the less intensive, less personally involving and more structured.

The Sensitivity Training Group

As the reader knows if he has participated in a T group and tried to explain the experience to one who has not, it is not possible adequately to convey in words what a T group (or any other kind of human relations training program) is unless both parties to the conversation have had the experience. (This is because communication requires not just the use of words with commonly accepted meanings, but also a common frame of reference within which the words are to be interpreted.) We will therefore not attempt to explain here just what happens in a T group.* We will simply isolate a few of its distinguishing aspects. We are talking about sensitivity training groups of the kind associated with the National Training Laboratories in Bethel, Maine, or the earlier days of the Esalen Institute in California.

The goal of the sensitivity training group is personal change or "personal growth." The participant in the T group receives uninhibited "feedback" from the other participants; that is, they tell him freely and frankly what they feel about him, or how they respond to

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*Sensitivity groups have been described in print. See for instance Leonard, George B., "The Man and Woman Thing," Look, (Vol. 32, No. 26), December 24, 1968; and Weschler, Irving R. and Reisel, Jerome, "Inside A Sensitivity Training Group." Monograph series 4 (University of California, Los Angeles, 1960).

him. The participant can use this information to understand himself better, and, if he wishes, to change his behavior.

This kind of personal interchange is of course extremely engrossing. Few people can avoid becoming very much personally involved in a T group.

The T group's trainer exercises little overt direction over the group's discussion. Instead, the group is allowed to find its own way. Leadership fluctuates among the members. They may consider many topics as they proceed, but after spending long hours together, and after hearing many suggestions and questions from the trainer relating to the interpersonal relations developing among them, the participants will focus on their own interactions with each other. (The trainer's suggestions and questions serve, in a subtle way, to direct the group.)

From a T group a participant can gain increased self-knowledge and self-awareness; an improved ability to listen (an important and rare ability, it might be noted); an increased sensitivity to other human beings; and an increased concern for the quality of human relationships. Other things can be learned as well, depending on the participant and the others with whom he shares the experience. A foreign student has the opportunity in a T group to see that Americans do have feelings, emotions and personal thoughts. Many foreign students never see that--given the American proclivity to be "cool" and keep personal feelings from being expressed in the presence of others.* Learning that Americans are "real people" can be very stimulating and resaauring for foreign students.

A T group can be "modified" by the trainer (using particular exercises, or making particular kinds of comments) to produce learning about other subjects, such as group dynamics (leadership patterns, participation patterns, and so on) or "team development" (how a given group of people can best work together on a given task). The kinds of T groups which have received the most sensational publicity are those oriented toward "sensory awareness" or "body awareness." Such groups focus on the participants' physiological responses and modes of communication. They involve exercises calling for physical expression of behavior (as opposed to verbal), and sometimes entail nudity.

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*See Lloyd, Donald, "The Private Mind of the American." Updated mimeographed paper prepared for a Peace Corps Philippine Training Project, The Pennsylvania State University, University Park, Pennsylvania, n.d.

Are T groups dangerous? One can hear stories which will lead him to believe that the major product of T groups is psychological collapse. There have been incidents of mental breakdown in T groups as there would be in any emotionally stressful situation. Certain kinds of people—those who have reason to be very defensive and those who are or have recently been receiving psychiatric care--should not participate in T groups. In addition to having its participants screened, a good T group will have an experienced trainer capable of handling strong emotions. The better T groups are generally those which last at least one week (weekend groups are increasingly coming into disrepute) and which involve participants who are together not just for the T group but who will be working together on some task following the group's close.

With these precautions, sensitivity training is not "dangerous." Occasionally participants remain disturbed about the experience for some time afterward, but most people are quite resilient and able to withstand psychological strain. They generally know when they should, for their own good, withdraw from a discussion. They profit far more often than they suffer from participating in a sensitivity training group.

It has to be emphasized at this point that the sensitivity training group is a very culture-bound institution. The concerns with which it deals and the ways in which it deals with them are related to distinctive aspects of "modern" Western culture. Since its culture-related aspects are quite important in considering its suitability for foreign students in the United States, we will elaborate on them at some length.

First, a sensitivity training group presupposes that its participants see themselves as independent individuals. Americans learn as they grow up to see themselves as independent, decision-making entities. Orientals and Africans, on the other hand, usually do not; instead, they see themselves as parts of groups of people, such as families or tribes, and are less prone than Americans to focus attention on themselves as separate identities. For persons lacking the individualistic outlook of the typical American, the T group and what happens in it does not easily make sense.

Second, the T group presupposes that its participants have egalitarian sentiments. They have no formal leader, and each of them

can participate in decision-making for the group. There is extreme informality. These are conditions in which many non-Americans will feel quite ill-at-ease, since they are accustomed to seeing in any social situation a hierarchy based on, say, occupation or age. (Some Americans are ill-at-ease in an unstructured situation too, but, unlike many non-Americans, they can usually comprehend those who are at ease.)

Third, the T group uses as its main technique face-to-face confrontation among the participants. Americans have many phrases for this kind of interpersonal interaction--"Let's get down to brass tacks," "Let's lay our cards on the table," and "Sock it to me!"--and although they do not always act with frankness toward each other, they can usually be induced to do so. Many non-Americans, by contrast, cannot. They often place a higher value on politeness than on frankness, and it is only with the greatest difficulty, that they can bring themselves to deprive another of "face"--if indeed they can do it at all. The face-to-face confrontation is literally and figuratively half a world away from the Oriental pattern of going through an intermediary to iron out interpersonal difficulties. In the East personal integrity is based on one's ability to contribute to the harmony of the community, and not on individual honesty. When two Orientals do have a relationship of openness and frankness, they become friends for life. Such a relationship cannot begin and end in an experimental situation or the environment of a temporary group.

Fourth, T group participants are assumed to feel that they can control the situation in which they find themselves. Americans tend to see themselves in this sort of active relationship with their environment, but many non-Americans have a more passive feeling and are less likely to feel able to influence what takes place in any given social situation in which they find themselves.

Finally, the T group places considerable value on personal change. Americans are often said to value change for its own sake, and the values of the T group are consistent with that. It is an orientation which is likely to be foreign to persons from tradition-oriented cultures, cultures in which what has gone before is presumed to be superior to that which is new and different.

We have discussed at some length the culture-bound aspects of the sensitivity training group in order to make clear what presumptions the format makes about the values and modes of behavior of its participants. Clearly a person who is not able to act like an American, whether he is one or not, will have difficulty participating in a T group and learning from the group those things which it is designed to teach.

The Intercultural Communications Workshop

An intercultural communications workshop includes participants from more than one culture. Its goal is to increase mutual awareness among the participants of the role their cultural backgrounds play in influencing their values, their behavior, and their perceptions of the world around them.

This awareness emerges from the interactions of the group members with one another as they explore the implications of their behavior in programmed exercises or discuss subjects in which culture-based values are most clearly reflected. These are more often than not the common social experiences which all human beings share (family relationships, education, friendship patterns, and relationships between males and females and between young people and older people).

It is the job of the workshop leader to help the participants understand how cultural differences (as well as the personality differences on which a T group focuses) erect barriers between individuals. It is the dual aim of the workshop 1) to draw out and interpret these differences in a way which will increase awareness of their significance and 2) to establish the conditions in which the participants can experience a breaking through of these barriers.

A discussion oriented toward culture-based values and behavior, while closely related to personal experiences and problems, is generally far less intensive than is the discussion of the immediate personal interactions which take place in a T group. But the fact that it is not as intensive or emotionally involving as a T group does not mean that a workshop is impersonal or "intellectual." One of the measures of the success of a workshop is the degree to which participants are able to share their feelings about and their experiences within the culture patterns of their own country. This goes for Americans as well as non-Americans. The American's very ability to be open and self-revealing is a behavior characteristic based on cultural values and assumptions about man and society which he rarely explores.

Like the T group, the workshop fosters the development of an atmosphere of trust--not as a framework for self-confrontation but as a context within which the group can probe the delicate sensitivities of cultural identity without causing pain.

Guided by an experienced leader a workshop can provide a great deal of very substantive learning in addition to the basic intercultural communications experience. It may be about the impact on society of rapid technological change; differing responses to authority; "individualism" and "communalism"; patterns of leadership behavior; tradition vs. modernity; the place of efficiency in a hierarchy of values, as well as variations in the basic social

experience (mentioned above). From an intercultural communications workshop a participant can learn about the subject of culture generally, about the cultures represented in the group, and about the problems of communication which exist when members of iiffering cultures come together. Perhaps most important, he can learn about himself, since the encounter with contrasting value and behavior systems will normally illuminate his own with marked effect.

Put together, this learning can be very helpful in overcoming some of the difficulties which are often experienced in understanding and dealing with people from differing cultural backgrounds.

SOME CONTRASTS BETWEEN SENSITIVITY TRAINING GROUPS
AND
INTERCULTURAL COMMUNICATIONS WORKSHOPS

Sensitivity Training Group	Intercultural Communications Workshop
PURPOSE	
Personal change, or at least awareness of possibilities for personal change; the development of human relations skills in dealing with self and others.	Increased awareness of cultural influences on human values and behavior; the experience of breaking through cultural barriers to communications and interpersonal relations.
METHODS	
1. Structure	
Completely unstructured, except as the group structures itself.	Agenda may be used or subjects for discussion consciously introduced from time to time.
2. Trainer Role	
Influencing the level of discussion--keeping it from being "intellectual" or "abstract"--but not the subject; interpreting interactions occurring within the group.	Influencing the subject of discussion--keeping it relevant to cultural differences--as well as the level; pointing out the impact on the individual's feelings of his cultural background.
3. Source of Material for Discussion	
"Here and now", or what takes place among the participants themselves.	"There and then" (recollected experiences and feelings) as well as "here and now."
4. Participation	
Norms set by the group with individuals free to withdraw.	Norms set by the trainer who seeks ultimately to get everyone involved.
DYNAMICS	
Very intense involvement, with considerable "feedback" to each participant about his personality and behavior.	Moderately intense involvement, with discussion focused more on cultural and less on personal aspects of behavior.

ISSUES IN HUMAN RELATIONS TRAINING WITH FOREIGN STUDENTS

Persons who see human relations training programs of one type or another as useful in promoting meaningful contacts between foreign and American students face a number of issues, including three we will discuss here: What are appropriate purposes of the human relations training programs? How should the programs be designed? Where can qualified personnel to conduct them be found?

Purposes

We have already mentioned the basic difference in purpose between a sensitivity training group and an intercultural communications workshop. The former aims at facilitating personal change or growth, and the latter at increasing awareness of cultural differences and their effects. Both are valid educational purposes. Which is chosen for programs involving foreign students depends on a variety of factors, including basic assumptions about the role of foreign students on a given campus; the interests and desires of the students themselves; the length of time the foreign students have been in the United States; and their cultural backgrounds.

If the foreign students on a given campus are supposed to be present at least partially for the purpose of increasing the American students' understanding of other cultures, a program which makes use of cultural differences for teaching, as an intercultural communications workshops does, is a more logical one to conduct. It is also more logical where the desire or need of the foreign student participant is, without discarding his own cultural identity, to break through the barrier of impersonality and unconcern which seems to many to dominate the American environment. If foreign students are not considered "special" in any respect, a program which ignores cultural differences (by assuming that all participants are acting on the basis of a particular cultural background), as a T group does, is appropriate.

The foreign students on a given campus may or may not be interested in any particular kind of human relations training program. Their desires should be taken into account when a human relations training program in which they will be invited to participate is under consideration, because voluntary participation in such a program is far more desirable than participation under any kind of compulsion.

The longer a foreign student has been in the United States, the more likely he is to be able to comprehend what is happening in a T group and to be able to participate in it. This is because he is more likely than a recent arrival to have developed an "American personality," a personality which enables him to interact reasonably

well (although seldom satisfactorily to him personally, it seems) with Americans on the Americans' terms. The student who has not developed this second personality is very likely to walk out of a T group or withdraw into the role of a detached, non-participating observer.

None of this is to say that foreign students who have bee in the United States for a considerable period of time cannot enjoy and learn from an intercultural communications workshop. Such students, who may find the intensive experience of a T group of interest to them, may also find workshops quite rewarding.

Design

How a human relations training program should be designed depends, of course, on its purposes and on the nature of its participants. These we have just discussed and they should be taken into account when choosing a design.

In this section we will indicate some of the aspects of program design which distinguish a sensitivity training group (for Americans and those with "American personalities") from an intercultural communications workshop (for a multi-cultural group).

In a sense it can be said that a T group has no ostensible design, or that its design is no design. A group of participants with a trainer can merely sit down and begin, building on and learning from whatever happens. Thus T groups are said to be "unstructured," by which is meant lacking in conventional agenda.

An intercultural communications workshop, by contrast, has a considerable amount of structure. There are broad topics or at least subject-matter areas for conversation. The trainer will supply activities ("exercises") designed to elicit discussion of certain subjects, and will not allow the discussion to assume the ambiguousness and deep emotional involvement which can make a T group personally threatening. He will guide the discussion, in as subtle a way as he can, toward consideration of subjects which reflect cultural background. The trainers in both T groups and workshops will encourage the expression of feelings rather than intellectualizations. Instead, however, of fostering the confrontation of expressed feelings, as the T group trainer generally will, the workshop trainer simply establishes the expression of feelings as a norm which then slowly draws the participants as a group or in pairs, closer together, thereby creating an atmosphere of trust in which barriers to communication may be lowered. The workshop trainer will be very concerned with drawing everyone into the discussion in some way.

During the discussion, if an atmosphere of trust is successfully created, the participants usually begin to express their generalized feelings about the countries and cultures of the other members of the group. The foreign participants give some of their feelings about America and Americans, while the American participants give some of their views of foreign students or their experiences with people from a specific country. Much confusion, frustration and misunderstanding usually become evident in such a discussion. The expression of these feelings is generally helpful for the participants, as is the opportunity the workshop provides for adjusting misconceptions.

Choosing a Trainer

Choosing a trainer (or leader) for a human relations training program of any kind is extremely difficult. There are no commonly accepted criteria for measuring a trainer's competence, nor is there any accrediting organization to which to refer.

There are some places to which one can turn for help. Persons trained under the auspices of the National Training Laboratories (NTL) are often considered to be well qualified to conduct T groups, although there are those who have a less positive opinion of the NTL. Many universities have developed or are now developing their own human relations training programs either as independent entities or as adjuncts of departments of organizational behavior, business, or social psychology. (It is now common for participation in a T group to be required of students--including foreign students--in the latter fields. Thus there are many organizations and people with experience of some kind in conducting human relations training programs.

We wish to stress two points here. First, one who would sponsor a human relations training program including foreign students should decide what kind of program he considers appropriate (taking into account some of the factors we have described in earlier parts of this report). Then he should locate an organization or individual purporting to conduct such programs and either participate in one or get a report on one from someone on whom he can rely. In any event, a personal interview with anyone engaged to conduct a T group is a necessity. It should be kept in mind that an evaluation of the competence of a trainer, especially that of a T group trainer, is an exceedingly subjective thing.

Secondly, there is considerable indication that persons who have been trained in T groups are seldom able to conduct a satisfactory intercultural communications workshop. Their training and experience have taught them to value highly and pursue relentlessly the aims and methods of sensitivity training. They are often unable to recognize the existence or effects of cultural differences among human beings,

since the aims and methods of sensitivity training are culture-bound. Furthermore, they often seem to have been captured by the mystique or sense of mission which frequently surrounds practitioners of T-grouping, with the result that they not only fail to recognize cultural differences, but they deny their existence. In a program which includes foreign students, this can be a serious deficiency.

CONCLUSION

There are a variety of human relations training programs, and one should be clear which kind he has in mind when he is considering their appropriateness for foreign students. Sensitivity training takes no special notice of cultural differences and is thus not of special relevance to those concerned with foreign students. This is not to say that foreign students should be discouraged from participating in sensitivity training programs to which they happen to have access. Like other potential participants, they are generally able to decide for themselves whether such a program would be interesting to them. And, like other potential participants, they should be provided beforehand with adequate information about the program's purposes and methods and they should be screened to eliminate those with psychological problems which might be aggravated by the stress of the program. They should also be allowed the opportunity to meet with the trainer to clarify their understanding of what a T group entails. A Foreign Student Advisor who has himself participated in a T group is far better equipped than one who has not to describe the format to an interested foreign student.

The intercultural communications workshop, on the other hand, is a program designed to extract learning for both foreign and American students from the interaction of the two groups. As a program using cultural differences for learning, the workshop can appropriately be sponsored by persons who are responsible for foreign students and concerned about their interaction with their American peers.

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RESEARCH ISSUES IN EVALUATING THE OBJECTIVES OF THE INTERCULTURAL COMMUNICATION WORKSHOP

Paul B. Pedersen & David S. Hoopes

The Aims of Intercultural Education and Training

It is increasingly difficult to find a group which is not in some sense of the word intercultural, where the membership define themselves at least partially according to differentiated and culturally-determined viewpoints. The field of intercultural communication divides itself into three positions regarding the function of those cultural differences (Stewart, 1969). The first of these positions takes the typically exaggerated view that cultural differences provide an obstacle to interaction. A second position maintains that cultural differences are indifferent factors overshadowed by technical or socio-economic determinants. A third position views cultural differences as human resources. The Intercultural Communications Workshop (ICW) is an attempt to utilize the resources of cultural differences through the controlled exchange of ideas and feelings in a small multicultural group. Unfortunately, to date little research and evaluation has been done on the ICW. It is the intent of this paper to examine the goals of the workshop, especially as related to and distinguished from cross-cultural training, and to describe some relevant research which might offer guidelines for persons wishing to undertake the basic but sorely needed task of determining whether ICWs actually attain their objectives or not.

Research to evaluate purposive change in an Intercultural Communications Workshop assumes that the transfer of knowledge across cultural boundaries has certain intrinsic social value (Eide, 1970). There is the idea that more knowledge leads to more empathy, that more empathy will ultimately lead to more sympathy, and that more sympathy will finally lead to improved international relations. A second concept assumes that increased knowledge will stretch peoples' imagination with a net result of increased tolerance of other cultures, contributing to tension reduction. Another view holds that the diffusion of knowledge about other cultures will ultimately lead to a more homogeneous world, mixing the different cultures with one another. The objective of demonstrating how persons from different cultures are interdependent might contribute toward world peace. Learning about others also increases knowledge of oneself, contributing to the mutual understanding necessary to a plural society. Finally, it is postulated that the meeting of cultures and of minds will enhance the development of each. To say that the exchange of culture has an intrinsic social value is quite different, however, from demonstrating that it fulfills its function.

The research evidence suggests that contact between members of different culture-groups may produce change in either a positive or a negative direction depending on the favorable or unfavorable conditions of contact (Amir, 1969). Among the conditions which tend to reduce prejudice are: (1) when group members are of equal status or when the contact is between members of a majority group and higher status

members of a minority; (2) when the social climate promotes favorable interaction and contact is intimate and pleasant rather than casual and unrewarding; and (3) when the members of both groups interact in functionally important activities developing superordinate goals. On the other hand, when contact is involuntary, produces competition, or results in frustration or scapegoating, when one group's prestige is lowered as a result of the contact, or when moral or ethical standards are violated, prejudice may be strengthened.

The ICW attempts to maximize the favorable conditions for intercultural contact. It also follows the general trend in cross-cultural training, beginning with the work of Harrison and Hopkins (1967), of emphasizing experience-based learning and cultural self-awareness as opposed to academic, cognitively oriented cross-cultural study, especially as embodied in area studies. Since then a number of trainers and researchers (DeCrow in his digest of training literature, 1969; Fiedler, Mitchell and Triandis in their work on the Culture Assimilator, 1970; and Wight and Hammons in their Peace Corps training guidelines, 1970) have analyzed and defined the goals of experience-based cross-cultural training in some detail. The principal goals or effects sought in the trainee may be identified as follows:

1. An understanding of the process of human interaction

2. Independence, creativity, self-motivation

3. An understanding of critical cultural information relevant to effective action and problem-solving, especially in situations of cross-cultural conflict

4. An empathic awareness of values, attitudes and behaviors of the host culture

5. Heightened awareness of one's own values, assumptions and attitudes, especially relative to the expectations they produce upon entering a new culture

6. An ability to conceptualize, understand and accept the role to be played in the host culture

7. An understanding of what information or skills will be needed in problem-solving or being effective and an ability to use available resources to meet those needs.

The goals of intercultural communications workshops, as far as they have been defined, overlap those of cross-cultural training, but also vary significantly. It can be argued that the goals of an ICW are "learning" or educational goals more than they are "training" goals,

though the distinction between education and training is not as clear as it might be.

While cultural awareness, or awareness of cultural differences in terms of values, customs and behaviors which affect human relations, is a principal aim of the workshop, it is also concerned with understanding the effects of these differences on intercultural communication and cross-cultural relations. But even beyond that the ICW aims to stimulate respect for and appreciation of cultural differences as valuable in themselves and as the starting point for communication rather than barriers thereto (Clarke, 1971).

The emphasis in the workshop is on acquiring sensitivity to one's own and to contrasting value systems and behavior patterns, understanding the dynamics of communication and human relations in a multicultural environment, and developing skills in intercultural communication (Barndt, 1972; Hull, 1972; Silverthorne and Goldberg, 1972).

Researching ICW Objectives

Clearly the goals of the ICW, at least as stated in the literature to date, are rather sparse and somewhat fuzzy in nature. Some of the more researchable performance-related objectives of cross-cultural training are absent from the ICW as conceptualized and practiced. Nevertheless, as with any other educational endeavor, in order to know whether or not the stated objectives of an intercultural communications group have been achieved or not, some form of evaluation is required. Too frequently the goals, once stated, are assumed to be operative in the program and are not subjected to research evaluation to see if they were actually accomplished. The evaluation is often subjective, based on the estimate of persons responsible for the group who describe outcomes in terms of "a good group" or "not a good group " by comparison with past experience and their own internalized criteria. There are exceptions. Some groups have been evaluated for purposive change according to pre-established objectives and have even documented change in a negative direction.

A cross-cultural group at Malcom Price Laboratory School (Brown, 1972) conducted a paper and pencil survey of students' opinions following an intensive Black-White human relations lab. While student responses indicated that race relations were not much improved, there was an increased level of awareness of how the two races differed culturally. The White students indicated that they better understood the attitudes and temperaments of Black students; likewise, Black students indicated a better understanding of attitudes and temperaments of White students.

In a study of the functional relationship between attitudes toward various aspects of a foreign culture and behavior involving interactions with persons indigenous to that culture, Gael (1966) concluded that such attitudes and behaviors may be related in a very complex manner. He further suggests that neutral attitudes are more beneficial to effective cross-cultural interactions than are favorable or unfavorable attitudes.

A study of the influence of international students upon American students in a sensitivity-group experience used Samson and Smith's Worldmindedness Scale to measure the continuum from national-mindedness to worldmindedness. American students in groups with international students demonstrated significant change on the W-Scale toward worldmindedness and this change remained significant in a re-test five weeks later. Interview data supported the test evidence and suggested that the experience was also judged by the international students to be of value (Hull, 1970).

In a cross-cultural in-service training program related to dealing with Mexican-American students, a group of elementary school teachers evidenced change in a positive direction (Bary, 1970). Questionnaires, participant observation, and semi-structured interviews were used for evaluation. The program appeared to increase teacher tolerance. A greater understanding of the way in which the school system removes the Mexican-American child from his culture raised the teachers' propensity to change her own approach to increase the in-class contribution of the Mexican-American students.

Research measures are generally limited to social adjustment or self-satisfaction. The ratings are typically derived either from ratings by others or self-ratings (participant perceptions). The self-report data are more readily available, resulting in a criterion group of persons who are either rated as interacting well with the target culture or who rate themselves as happy and satisfied. This raises numerous problems. The participant may report feelings different from his real feelings; he may report attitudes and values that contradict his actual behavior; he may feel differently from one measured situation to another; or he may be perceived differently by others.

It is useful, therefore, to mention other approaches that might be applied to evaluating purposive change. (1) Unobtrusive measures, such as the use of records on what the person buys, where he goes and what he does, or more general measures of environmental change might be effective in researching intercultural communication. (2) Objective ratings of specific behavior rather than general overall adjustment would be more precise. (3) Even in self-reports an emphasis on specific behaviors would help narrow the focus. (4) Physiological measures indicating reactions might be used as an index of intercultural adjustment.

A Life Skills course (Conger, 1972) is being developed with significant measureable success for cross-cultural communications preparing groups to work with Canadian Indians. The course identifies 154 specific skills which are then dealt with separately in behaviorally defined lesson units. The more specific objectives lend themselves to research evaluation without inhibiting the spontaneity--within the limits of the unit—of cross-cultural interaction. These units include categories on self and interpersonal relations, family and home-life situation, leisure time, community agencies and community officials, job, work and training, and total life.

William Howell (1972) has suggested variables for research and training which would likewise lend themselves to measurement. These are (1) Kinesics--purposeful movement; (2) Proxemics--use of space; (3) Paralanguage—vocal elements other than language; (4) Haptics--communication by sense of touch; and (5) Nervantics--fidget behavior.

Conclusion

The ICW model needs to be tightened in terms of specific objectives if we are ever to find out whether this model does indeed serve the purposes of intercultural communications training. Many of the objectives and criteria of ICW groups are fuzzy and do not lend themselves to evaluation, much less research. New criteria are required to describe those variables in an ICW which contribute to purposive change effects. This effort will require either the adaptation of existing methodology for small group research or the innovation of some new methodology of measurement. It is important to know what makes a good ICW "good" and what makes a bad ICW "bad."

The goals of research cannot be allowed to overshadow the more spontaneous, humanistic elements of an ICW, however. To measure an effect can easily mean to prescribe and structure the interaction in such a way that the groups are unable or unwilling to interact with one another in an open manner. What are the critical variables in measuring training for intercultural communication in a small group setting? There is a need for greater concensus on purposive objectives for intercultural communication and a more specific understanding of how those objectives can, first, be achieved and, second, be evaluated in the context of an ICW.

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REPORT OF THE NAFSA TASK FORCE ON
INTERCULTURAL COMMUNICATION WORKSHOPS

The Task Force on Intercultural Communication Workshops of the National Association for Foreign Student Affairs met in Washington, D.C., from August 28, 1972, through September 2, 1972. Operating under a grant from the Department of State's Bureau of Educational and Cultural Affairs, the Task Force, composed of various professionals well-versed and experienced in intercultural communication workshops,[1] reviewed research and materials and held discussions with various individuals who presented particular expertise within the field.[2] The purpose of the Task Force was to study the phenomenon of intercultural communication workshops[3] as they are appearing in the United States and to present recommendations from the Task Force to the Association.

Intercultural communication workshops began in Pittsburgh, Pennsylvania, in 1966 under the auspices of the Regional Council for International Education. At that time, the Regional Council for International Education attempted to apply recently developed themes and techniques of intercultural communication and group psychology to a multicultural group of American and international students. These

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[3]For the purposes of this report, "intercultural communication workshop" is used to refer to any intercultural small group experience, typically involving American and international students as participants plus certain individuals who serve as group "leaders."

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early groups were initially used as orientation experiences to provide a bridge for the international student to the American institution of higher education and to American culture. Within the workshops themselves, a major focus was to encourage each participant—be he or she from the United States or another country—candidly to exchange information, feelings, and perceptions on values and experiences of personal importance. Essentially, participants were encouraged to relate to each other both cognitively and experientially. Other institutions began to schedule similar intercultural communication workshops--each adding something unique to its own setting or personnel. Then in 1970, the Regional Council for International Education began publishing Communique, a newsletter focusing on developments pertaining to intercultural communication workshops.

More recently, there has been a sizeable increase in the number of institutions initiating some form of intercultural communication experience. Many have developed resource materials and specialized faculty for this particular field. Several agencies and professional associations have also expressed a strong, and, in some cases, a formalized interest in the field of intercultural communication workshops. Included, besides NAFSA, are the American Psychological Association, the Speech Communication Association, and the International Communication Association. The result of all this activity has been an increased number of intercultural communication workshops conducted at various campuses and by various agencies during the past few years.

From such a recent origin, then, intercultural communication workshops have become a factor offering a positive contribution to the life of international and American students on a wide number of college and university campuses. According to the Task Force's findings, at least seventy-three (73) professionals (half of whom are "foreign student advisors") can be identified as having been directly engaged in leading such workshops involving a reported number of ca. 11,696 international students and ca. 7,524 American students Clearly such a phenomenon raises basic and profound questions as to standards of conduct, types of group experiences, ethics, etc.

The Task Force itself attempted to look thoroughly into the conduct and operations of intercultural communication workshops. The following data and partial conclusions are derived from a survey completed by the Task Force between May 31, 1972, and June 26, 1972. Response to this survey netted a 22.5% return rate (N=73), leaving the data inconclusive; however, it was clearly evident that those individuals reporting involvement with intercultural communication workshops attached a high degree of positive value to their experiences.[4] Specifically, the trends evident in the data indicated:

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[4]It should also be admitted that there were 327 respondents to this survey who indicated that they had never participated in a formal group with international students. Most of these individuals were positive to the notion of "intercultural communication workshops," but a few were very strongly opposed, equating, in many cases, the "intercultural communication workshop" with what they thought of as a "sensitivity group." The Task Force, however, did not analyze responses of individuals having no prior intercultural group experience.

1. That the respondents who had participated in such workshops saw the primary goal of the workshop to be "to encourage understanding of cultural factors as they influence interpersonal communication" and "to share common human experiences in an accepting environment."

2. That the majority of the reported workshops were financially sponsored by the participants themselves, government agencies, and offices of international student affairs.

3. That more than half of the responding leaders reported "academic training" in the area of "group leadership" and almost all also reported having had training with the National Training Laboratory, National Training Laboratory West, Esalen, or the Center for Study of the Person.

4. That the greatest number of leaders reported their predominant style within the group as being that of an "explorer"--"primary input with questions about cultural differences, mediates clarification and understanding--gives high support--moderate personal disclosure" (sic). The leaders reported spending most of their time within the group sessions "listening silently" and at times encouraging expression of and responses to feelings, initiating subjects for discussion by giving opinions, exploring manifestations of cultural differences, and exploring the nature of the communication taking place within the group.

5. That more respondents reported "self-selection" of student participants than pre-selection of students prior to their participation.

6. That most reported workshops lasted three days.

7. That one-to-one dialogues and/or small group exercises were felt most effective in attaining the workshop's goals.

8. That non-verbal physical or written exercises were commonly utilized during the workshops themselves.

9. That although (a) "informal discussions among participants and leaders after the conclusion" of the workshop, (b) a "written evaluation form filled out by each participant before the conclusion" of the workshop, and (c) "follow-up written evaluation by individuals after the conclusion" of the workshop were reportedly used to assess the effectiveness of the workshop experience, a high number of leaders reported that "no evaluation" was made of the intercultural communication workshop group.

10. That the workshops were reported to be most commonly but not exclusively used during an "initial orientation program," but also during "topical weekend outings (e.g. on friendship)," an "orientation program after some weeks of classes," a "program during school vacation (e.g. Christmas)," a "dormitory program for residents of one building," "training of staff members who work with U.S. and foreign students," "host family training programs," a "pre-departure program for foreign students returning home," and a "faculty orientation program."

11. That beyond any possible doubt, the reported evaluations of the respondents who had participated in the workshop experiences were extremely favorable.

Drawing upon the extensive experiences, discussions and consultations held by this Task Froce, the Task Force is prepared to give its tentative assessment of the intercultural communication workshop phenomenon. The Task Force finds that the intercultural communication workshop experience, when designed and conducted responsibly, is conducive (1) to effective intercultural communication, (2) to realization of the participant's goals, and (3) to the effective functioning of persons working with foreign students.

The following are some characteristics of the intercultural communication workshop experience which recommend it to those interested in participating creatively in international education:

A. Many intercultural communication workshop experiences are held at retreats and other locations removed from the academic institution and everyday activities. This provides the group leader with an unusual opportunity to work with international and American students away from the distractions and pressures of their and the leader's regular environments. Such a setting, together with peer support and the relaxation offered at the intercultural communication workshop, often encourages international students to be candid about their experiences, problems and concerns. International student personnel are thereby given an unusual opportunity to understand the student and his values in a way that can increase the institution's effectiveness in understanding and working with the individual international student.

B. One of the primary responsibilities of international student personnel, governmental officials concerned with cultural and educational affairs, and other interested educators is that the international student be offered a balanced education, one that respects and enhances both his cognitive and affective dimensions. The intercultural communication workshop experience encourages such multi-dimensional personal interaction and integration.

C. A central responsibility of the international student personnel staff is to ensure that the international student is encouraged to develop a personal understanding of the contemporary United States. Clearly, group experiences of the type provided by the intercultural communication workshop are an increasingly important segment of the recent educational philosophies centering upon what is termed "experiential education." The intercultural communication workshop is a valid experience in experiential education itself, but it offers a facet that cannot be easily duplicated at any other point within the formal educational system—the multicultural interaction and exchanges of values and the potential for all that can develop from such, including a more objective understanding by the international student of the United States and of the diversity of opinions and values held by her citizens from various sub-cultures. The intercultural communication workshop furthermore has the potential to enable the international student not only to understand the United States more accurately, but also to contribute more substantially upon return to his or her native land to the communication and understanding process among peoples. The workshop is both process and content.

D. The intercultural communication workshop, competently conducted, is an unusual opportunity for international students and international student personnel and also for American students and educators to explore and readjust images of themselves and their personal cultures, as well as images of the other participants and their cultures.

E. Finally, the multidisciplinary characteristics of intercultural communication workshops are of direct benefit to the professional development of the participating international student personnel staff members. Not only is the staff person's understanding of individuals and groups greatly increased, but the staff person has the opportunity of using the intercultural communication group experience as a vehicle to involve faculty from various academic fields in interdisciplinary exchanges of a wide variety.

It should be clearly recognized, however, that this Task Force strongly feels the need for more effective and defined research studies focusing on the intercultural communication workshop experience.

Presently, this Task Force sees four fundamental needs within the field:

1. the establishment of criteria for assessment and evaluation of intercultural communication workshop experiences.

2. the establishment of principles and guidelines for institutions desiring to conduct intercultural communication workshop experiences.

3. the preparation of a scholarly article presenting a "state of the art" report on the field of intercultural communication workshop experiences to the wider interested professional and academic community.

4. the sponsorship and encouragement of specific and controlled research studies into the assessment and evaluation of intercultural communication workshop experiences.

There is a demand for substantive and complete information on intercultural small group experiences. The growth of these experiences within the last several years seems startling and should not be ignored. In light of such rapid growth and development and in line with the Task Force's professional responsibility to inform its colleagues, it is the Task Force's best collective and weighed judgment that the following recommendations be instituted through NAFSA:

1. that a group of professionals be called together to review and make specific recommendations as to the focus, philosophy, and conduct of intercultural communication workshops. The Task Force feels that, while not interfering with a group leader's professional responsibility to facilitate his individual group, a mutually agreed upon philosophy as to the focus and conduct of intercultural communication workshops would increase a wider understanding of the general movement and sharpen the beneficial results likely to occur.

2. that specific projects of a research nature be contracted to assess the influences of the intercultural communication workshop upon participating individuals.

3. that a list of individuals experienced and deemed qualified to conduct and to advise others as to the effective operation of intercultural communication workshops be established and made generally available.

4. that geographical regions within NAFSA identify persons and agencies competent and interested in intercultural small group experiences, and that regional task forces be encouraged to focus upon any of the recommendations herein.

5. that NAFSA itself establish a standing task force charged with coordinating nationally the developments pertaining to intercultural communication workshops.

6. that NAFSA support and implement a program to train a group of workshop trainers in the skills needed to train other workshop trainers at the regional level.

Note: The full report of the Task Force is available from the publisher of this volume.

THE WORKSHOP

THE PITTSBURGH MODEL

Typical Intercultural Communications Workshop
program and schedule of the
Intercultural Communications Network

THE INTERCULTURAL COMMUNICATIONS WORKSHOP

The workshop provides an opportunity for Americans and non-Americans to discuss together the problems of intercultural relations and adjustment. More specifically, it provides participants with these things: (1) information about other societies and the people who live in them; (2) an understanding of how people from different cultures relate to and communicate with one another; and (3) an opportunity to become more conscious of the culturally-determined aspects of their behavior and to experiment with ways of breaking through the barriers to communication which these create.

The workshop therefore is not a "classroom" experience. There is a minimum of lecturing and intellectualizing and a maximum of sitting in small groups (8-12 people) and talking about basic aspects of human relationships. It is called a "workshop" because it is intended to help the participants develop new communications skills.

The workshop is thus a place neither for long lectures and intellectual debates (as in a classroom) nor for learning manual skills (as in a woodshop, etc.). There will be a few short lecture intended to clarify basic concepts of communication and culture.

Group discussion in a program of this kind has its own special character. The value of the workshop will, in some degree, depend on the willingness of the participants to accept the following general ground rules for the discussions:

1. avoid intellectualizing
2. discuss that which is personally meaningful
3. focus on more or less universal human experiences
4. give non-evaluative feedback, rather than judgments and analyses
5. accept staff as aids in helping the group members learn from one another
6. seek the value of the workshop experience in the relationships developed with the other participants

A word of caution. Many participants feel a sense of incompleteness at the end of a workshop. A weekend is a brief span of time in which to explore something so complex as intercultural human relations. It should be seen as a beginning--as the first step in a long term learning process, not as an end in itself.

THE WORKSHOP SCHEDULE

6:30 p.m. Arrival
Discussion of expectations

7:30 p.m. Opening of workshop

8:00 p.m. "Painting friendship" - a group project

9:00 p.m. Small group discussion
"How groups form"
"Concepts of friendship"

Human beings tend to identify themselves with groups of other human beings who resemble them in significant ways. Groups develop their own ways of seeing the surrounding world and of communicating with each other. Groups tend to develop stereotypic views of other groups and to assume that their members are somehow superior to members of other groups. The groups to which an individual belongs supply his "identity," that is, they tell him who he is and what is expected of him in life. Communication between members of different groups is complicated by their differences in perceptions of the world, the difference in habits of communication, and their oversimplified views of each other.

10:00 p.m. Film: Pictures in Your Mind

9:00 a.m. Large group meeting
Communication
Communication exercise
"Why do people have group prejudices?"
"What can be done to overcome group prejudices?"

The essence of interaction among human beings is communication. The word "communication" refers not only to verbal exchanges, but also to communication by means of symbols, gestures, and uses of time and space. The latter means of communication constitute a "silent language."

The goal of communication is the transmission of a message from a sender to a receiver with the least possible loss of meaning. In order for this to happen, the persons communicating must understand the same code (for example, the English language, or a certain set of gestures), and must be aware of the many factors (called noise) which can distort a message that is being

transmitted. They must also pay attention to the response of the recipient (called feedback) so they can know what message they are actually transmitting.

9:30 a.m. Small group discussion

12:00-1:30 p.m. Lunch

1:30 p.m. Large group meeting
Symbols, perception and culture

A culture assists human communication by providing a common frame of reference, a set of assumptions and values by which the members of the culture organize their experience. Persons from a given culture thus perceive the world in roughly the same way, and can communicate with a measure of ease. Persons from different cultures, with different perceptions of the world, cannot communicate with the same ease. Persons who do share a common perception of the world or of some aspect of it can be said to constitute an identity group, a group whose members are aware of the ideas and experiences they have in common.

2:00 p.m. Small group discussion
"Family relationships"

3:30-3:50 p.m. Free time

optional
Film (4:30 p.m.): Where is Prejudice?

6:00-7:30 p.m. Dinner

7:30 p.m. Large group meeting
Trust and risk in human relations

All human relations involve to some degree the development of trust and the taking of risks. These are particularly critical in intercultural relations because the shared values, perceptions, and experiences on which trust is built are fewer across cultures than among people of the same cultural background. If your aim in intercultural relations is to learn about yourself and others and to communicate about yourself to others then you must be willing to risk opening yourself to them and committing yourself to establishing substantive relationships.

8:00 p.m. Small group discussion

9:30 p.m. Party

9:30 a.m.	Small group discussion "Accomplishments of the group: "Value of the workshop"
12:00 noon	Lunch
After lunch:	Depart

WINDOW OF AWARENESS
(Johari's Window)

	What I know about my cultural self	What I don't know about my cultural self	
What others know about my cultural self	Area open to communication	Blind area (How do I get others to tell me)	PUBLIC
What others don't know about my cultural self	Hidden area (How do I communicate about myself)	Unknown area (How can I use the workshop to learn about myself)	PRIVATE

SYMBOLS

1. 2. 3. 4.

This is an exercise done with the entire workshop group. It is designed to illustrate variations in perceptions among individuals and cultures.

The symbols above are drawn on a blackboard or flip chart one at a time. After each, the participants, having been supplied with paper and pencil, are asked to write down the first word or idea that comes into their minds when they see the symbol.

After all four are done, the leader returns to the first and asks for responses. He does so with each in turn, listing them on the board and interspersing commentary and analysis.

The first symbol is often related to Christianity (cross) or mathematics. It demonstrates the variety of responses which two intersecting lines can elicit.

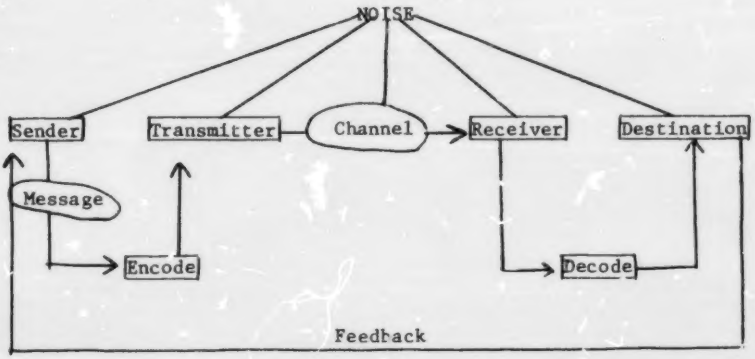
The second symbol is seen as a star or a sign of Judaism, though non-Westerners have a greater variety of responses. The response of Arab students frequently introduces an increased level of intensity not encountered in the responses to the first symbol.

The third symbol represents Nazism for most participants and produces responses related to war, militarism, oppression, etc. In fact the Nazi symbol is the reverse of the one drawn (the stems point to the left rather than right). The symbol as drawn comes from South Asia (and the Navajo Indians) and is a benign and/or religious symbol--South Asians and an occasional American will pick this up. In this phase of the exercise we see the individual participants filtering the perceived data and translating it into something it actually is not.

The final symbol emphasizes the basic point of the exercise since there are virtually as many different responses to it as there are participants. The classic one, from an Indian (South Asian) student: "Intrauterine loop."

BASIC CONCEPTS IN COMMUNICATION THEORY

A MODEL



SOME DEFINITIONS AND IDEAS

Noise - disturbance at any point which distorts or interferes with the transmissions of the message.

Redundancy - repetition built in to overcome anticipated noise, for example, "The English language is about one half redundant".

Use of multiple channels - communication to as many senses as possible to assure that the message is understood: taste
smell
touch
hearing
sight

Feedback - response from destination which helps sender determine if message was received correctly.

Empathy - putting oneself in another's place so that one may judge whether he is communicating in a way which will be understood.

Goal of communication - to achieve exact correspondence between the message that starts in the mind of the sender and the message that ends up in the mind of the receiver.

ASSUMPTIONS AND VALUES IN PHILIPPINE, AMERICAN AND OTHER CULTURES

Gary L. Althen
Josephine Jaime

Introduction

Some interesting studies are being done in comparing the value systems of different cultures and identifying the conscious and unconscious assumptions about man and his world on which their values are based. Bringing these different value systems to our awareness can help us better to know ourselves and to understand some of the cultural differences which confuse us (often unconsciously) when we encounter them in people of other nationalities.

The outline which follows is derived from one of these studies. It identifies some of the basic areas in which human beings make the assumptions on which they base their values. It then contrasts two cultures, those of the Philippines and the United States, in each of the categories. (The comments on Philippine culture were prepared by a sociologist from the Philippines.)

Participants from other countries might enjoy filling in what they feel the dominant beliefs are for their own culture in each category.

This analysis is by necessity composed of generalizations. It is recognized that any society or culture-group is composed of personality types of a great variety, indeed, probably every variety. What we are concerned with here are those beliefs and patterns of behavior which are most prominent or most widespread and which give a culture its special character.

ASSUMPTIONS AND VALUES IN PHILIPPINE AND AMERICAN CULTURES

	North American	Filipino
I. Perception of the Self and the Individual		
A. General perception of self	human being of a particular self	self perceived in context of family
B. Self as point of reference	autonomy encouraged; solve own problems, develop own opinions	dependence encouraged; point of reference is authority, older members of family
C. Nature of man	evil but perfectible; notion of progress: man can change and improve self and it is his responsibility to do so	evil but there is not too much that can be done "ganyan talaga ang buhay" (such is life)
D. Cultural variation of self-concept	self is identified with individual; behavior aimed at individual goals	point of reference is network of obligations among members of a group summarized in concept of "face"; behavior aimed at preserving group affiliation and maintaining smooth interpersonal relations
E. Self-reliance	old self-reliance value still believed upheld (although Americans often now function best as members of organization)	dependence not deplored because it strengthens relationships among people

	North American	Filipino
II. Perception of the World		
A. Man's relation to nature	man is separate from nature	man is separate from nature
B. Materialism and property	clear distinction between public and private property; materialism is big value	public property divertible to private hands with little guilt; spiritual, religious things are more important than material things
C. Progress related to concept of time	time moves fast, from past, to present, to future; one must keep up with it, use it to change and master environment	time moves slowly; man must integrate himself with the environment, and adapt to it rather than change it
D. Progress and optimism in contrast to limited good	optimism exists that there is enough for everyone; economics is final arbiter	(peasants only): there exists a finite amount of good that can be divided and redivided but not augmented; therefore phenomenon of sociostat: if one member of a community increases in wealth, he is seen as a threat because of the concomitant loss to other members; tendency for community to pull him down to old level by temporary ostracism
E. Quantification	stress on measurement and concreteness	stress on qualitative feeling
F. Comparative judgements	what is not American is bad	what is not Filipino is different or American; moral judgements not as easily made

	North American	Filipino
III. Motivation		
A. Achievement as self-motivation	fulfillment in personal achievement; status is achieved	fulfillment in smooth interpersonal relationships; status is ascribed
B. Fragmentation and totality of personality	personalities can be fragmented; totality of other person does not need to be accepted in order to be able to work with him	personalities reacted to in their entirety; tendency to accept or reject person completely
C. Competition and affiliation	competition is primary method of motivation	communal feeling towards one another excludes the incentive to excel over others
D. The limits of achievement: the individual	expansive view of achievement: "Where there's a will, there's a way"	achievement is a matter of fate
IV. Form of Relations to Others		
A. Characteristics of personal relations	friendships are numerous but not deep or permanent; social obligations avoided	social obligation network: "utang na loob"
B. Equality	equality is mode of interaction	continual shift from high to low status depending on other person
C. Confrontation	face-to-face confrontation	confrontation through an intermediary to avoid "losing face"
D. Informality and formality	informal and direct	more formal; social interactions more structured

	North American	Filipino
IV. Form of Relations (con't).		
E. Specialization of roles	specialized roles distributed among members of group	all functions vested in leader
V. Form of Activity		
A. Doing	"doing" and being active are highly valued	"doing" not emphasized as much, especailly in rural areas; it is just as important to "take it easy"
B. Decision-making	decisions made by individual; every member feels responsible for group decisions	decisions made by authority or group; group decisions are usually product of key group members even if they are apparently made by all
C. Work and play	dichotomy of work and play	work and social life are not separated
D. Temporal orientation	stress on future	stress on present and past; life is lived from day to day

Reference
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AN INTERCULTURAL COMMUNICATION WORKSHOP

Lowell Ingram

Introduction

People who have not participated in or led an intercultural communication workshop (ICW) often ask for a workshop design so they may attempt to initiate workshop activity on their campuses or in their communities. Those of us who have conducted ICWs have been reluctant to produce a model for general use since no two workshops can be the same and no "prescription" for a successful workshop can be given. Also, we have felt that individuals who have not had experience with the small group process should not attempt to lead a group of this nature without adequate exposure and training in intercultural communication and the ICW concept.

In response to requests from individuals to know more about the ICW content and process, the following "model" is presented with the caution that the format given should not be considered as the design for all ICWs, and that the inexperienced individual should not use the model to "experiment" with a cross-cultural group. The purpose of this article is to provide those who have heard of but are unfamiliar with ICWs some understanding of what they are and what kinds of activities take place in them.

The workshop described below is an hypothetical one, but incorporated in the format are many fundamental elements which have proven successful in a large number of ICWs designed for foreign and American students. The setting is a spacious cabin in the mountains well away from urban distractions. Thirty participants are present and are ready to begin the ICW experience. Of the 30 participants, 10 are from the U.S. and the remaining 20 represent other cultures from around the world. Prior to their arrival, the participants have had an opportunity to read a description of an ICW and have a general idea of the workshop concept. They have come informally dressed. They understand that they should remain at the workshop the entire time (2 1/2 days). Their $10 registration fee has been paid from student affairs funds from their college and includes meals, transportation and lodging (in sleeping bags in front of the fireplace).

Also at the cabin are three group leaders or facilitators who have been participants in several ICWs and have received ICW leadership training. The 30 participants are divided into groups of 10 with three or four Americans, six or seven foreign students, and one leader in each group. In dividing the participants into groups, careful attention has been given to achieving cultural diversity.

Friday

5 p.m. Arrive at workshop site; get acquainted (informal)

6 p.m. Dinner--meals are prepared by a hired person, thereby allowing the participants to remain in the ICW activities. Note: When this is not possible, particiapnts can prepare meals on a rotating schedule. This can take a great amount of time from the ICW program, though it sometimes aids in creating an informal atmosphere and stimulating interaction.

7 p.m. Plenary session
One of the facilitators leads a group discussion on:
- -Expectation of the workshop (on the part of both leaders and participants)
- -Goals of the workshop[1]
  - awareness
  - understanding
  - respect
  - acceptance and appreciation
  - interaction
- -The five levels of communication[2]
  - cliche
  - information giving
  - intellectualizing
  - personal
  - peak

Twenty to thirty minutes should be spent on goals, expectations and levels of communication, including an honest and frank appraisal of what the workshop can and cannot be expected to do.

8 p.m. Small groups
Introduction of workshop theme
Note: In many cases an ICW will be unstructured and with no theme. In this case, the theme is "friendship." Dyads for 20 minutes (a dyad is a two-person discussion)--each partner talks for 10 minutes on "What is friendship." (An alternative question for discussion is: "What makes you happy and why?" This subject appears disarmingly simple, but in fact normally takes discussants into a substantive consideration of values.) After 20 minutes each person describes to the rest of the group what his/her partner said.

As differing perceptions and feelings are expressed, cultural similarities and differences are explored. Where cultural ignorance or misunderstanding is apparent, the leader carefully probes the cultural implications of the thoughts or feelings for deeper understanding and appreciation. Participants are encouraged to ask questions but at the same time to listen carefully, and to be sensitive to what the speaker is attempting to convey. Intellectualizing is avoided, participants being encouraged to express personal, (though not private) thoughts and feelings. This exercise may last for hours and no other activity is planned for the evening. Note: Themes or topics which arise naturally in the discussion generally relate to universal experiences or ideas such as love, courtship, family relations, religious beliefs, values, etc.

An alternative beginning is to ask sub-groups of 4 or 5 people to get together and define the term "friendship" and represent it in some way--usually either by drawing a symbolic picture or by producing a skit for the whole group, after which small group discussions are conducted.

Another alternate beginning is to conduct the exercise "Object Exploration." Once the larger group breaks into small groups, the leader of the sub-group immediately asks the group members to return to their rooms or wherever they need to go to obtain the one item which they brought with them which is the most important to them personally. Once all the participants have reassembled, the leader asks them to sit in a tight circle on the floor, close their eyes, and pass their items to the person to their right. Plenty of time is allowed for the participant to touch, feel, or smell the items. In this way they attempt to determine what the object is and what it could mean to someone else that it could be considered the most important thing the person had with him. They are looking for meaning, for value, and for the personality of the owner in the object. After 3-4 minutes the objects are passed to the right again. The exercise continues in this pattern until the object is back to its owner. The leader then asks the group members to open their eyes and a discussion follows during which the thoughts and feelings stimulated by the exercise are expressed and explored. Out of the questioning and discussion there should arise rather quickly a clear manifestation of the kind of personal and cultural differences which are central to the workshop experience. The discussion should move easily into a consideration of these similarities and differences.

Saturday

8:30 a.m. Breakfast

9:15 Plenary session

Lecture-discussion: Stumbling blocks in interpersonal-intercultural communication[3]

- -Vocabulary
- -Nonverbal communication
- -Preconceptions and stereotyping
- -Evaluation by own cultural standards
- -High anxiety

10:00 Small groups

Triad exercise-One person observes the communication of the other two as they take turns (10 minutes each) talking about "What it means to be sensitive to another person." After 20 minutes, the observer comments on the communication between the other two. Careful attention should be given to the ability of the participants to listen with understanding and to be aware of the stumbling blocks in interpersonal-intercultural communication.

An alternative to this is role-playing in which several of the participants portray examples of barriers to communication. Role-playing and skits are especially effective in the ICW and should be used whenever appropriate. For example, an effective and enjoyable role-play can be developed around the theme of a foreign student trying to get a date with an American girl. The role-play participants are asked to elaborate the idea as they see fit, except that it should be in good taste and an honest appraisal of their own experiences. The role-players need only a few minutes to develop the skit and the skit itself should last not more than 10 minutes. In an ICW, participation in a role-play or a skit is always voluntary.

Following this opening activity the small groups then remain in session for the entire morning. It should be emphasized in the plenary meeting that a major portion of the time will be spent in small group discussion and that while it may seem boring or tense at times, they will find the experience very rewarding.

12:00 Lunch and recreation

2:30 p.m. Plenary session
Lecture-discussion on nonverbal communication[4]

3:00 Small groups

Discussion of the concept of trust. Again, participants are encouraged to express personal feelings on the topic or describe incidents of a personal (not private) nature. The group may be asked to think of some aspect of their cultural experience which they are reluctant to communicate about in a mixed cultural group and consider why and what conditions would encourage them to express themselves.

They may be divided into dyads or triads to explore some specific instances of trust and risk in human relations and examine how much trust has developed in the workshop to that point.

Highly experienced group leaders may introduce the "trust walk" here. Typically, the trust walk involves two persons. One partner is blindfolded or simply keeps his eyes closed and is led by the other throughout the building or around the grounds giving him the most varied experience possible. The one who is leading exercises care to see that his partner does not fall or stumble and at the same time takes his hand and has him feel doorways, tables, hard objects, soft objects, water, etc., to provide a variety of tactile experience. The complete trust walk (at mid-point the partners switch roles) lasts at least 20 minutes. The most effective trust walk is one in which there is no verbal communication between the two partners. At the completion of the trust walk, the partners are asked to sit and talk for 5-10 minutes together about their experience. After this time is up, the group gets back together and discusses the experience and its relevance to the pursuit of intercultural communication. The facilitator will help the group examine the significance of trust and risk in interpersonal-intercultural communication and explore the meaning of the communication they experienced through media other than sight and sound.

4:30-6:30 Free time. This will be time when persons from one group may talk with those from others or members of one group may wish to pursue questions, one-to-one, or engage in group activities such as volleyball, etc.

6:30 p.m. Dinner

8:00 Social hour. This is a time when those who have brought musical instruments could lead a community sing or dance, or in which any number of variations on a party could take place where the participants spontaneously do what they wish. Actually, it is an open evening without great stress placed on any kind of structure. Sometimes a brief, formal, large or small group session is held before the "party."

Sunday

9:00 a.m. Breakfast

9:45 Small groups

Sunday is a day for review and evaluation. It may end at noon—or may include an afternoon session. If the latter, then this is a good activity for the morning: It is indicated to the participants that at 10:45 there will be a plenary session at which time each group will be allowed to present a skit to the other groups depicting some aspect of interpersonal-intercultural communication. The group may want to dramatize the levels of communication, barriers to communication, or any number of real-life situations where effective intercultural communication is important: e.g. a foreign student buying a used care or a foreign student on his first date with a woman from the U.S. The group decides what they would like to do and conducts a brief rehearsal.

10:45 General session

Skits (participants who are reluctant to perform should be excused from doing so).

12:45 p.m. Lunch

1:30 Plenary session

One of the facilitators reviews with the group the workshop content and process as it has unfolded since Friday afternoon. This may occur in the morning when the program ends at noon. It is time for evaluation. It is at this session that the coordinator of the ICW gives his

observations on the dynamics which he has seen occurring throughout the weekend and summarizes and reviews some of the highlights of the program. He may interpret various reactions that he has seen, he may expand on communication patterns which may have developed, or he may just give his honest appraisal of what he has seen happening through the program. This can also be an open forum where the participants evaluate what they have seen and felt during their experience. It can be very valuable here for facilitators to explain what they have done, how they have facilitated the discussion, and how they perceive the dynamics of the group interaction.

After this first general session, the small groups get back together again for an evaluation session of their own. This can be more personal than the general session and a time when the group leader and the participants achieve closure. This can be a very close personal time for the small groups and the leaders should be particularly aware of any unanswered question, frustrations within the group, interpersonal conflicts, and should deal quite openly and frankly with them at this time. It is also a time at which some kind of act symbolizing the cohesiveness of the group can be effective in emphasizing the transcultural nature of the workshop experience and the tying of that experience to the real world of intercultural relations through a consideration of how the workshop will be followed-up and contacts maintained.

3:00 p.m. Adjourn

I have described one variation of the ICW format, and have been able to give only the barest bones of it at that. The essence of the program lies in the spontaneous exchanges among the participants and in the unique intercultural and interpersonal events which take place. As can be seen, however, the workshop is designed to allow communication to develop at considerable depth among people from various cultures. Cultural similarities are identified as are cultural differences. In dealing with differences the aim of the workshop is not to devise ways of breaking them down, but rather to understand them for what they are, and to develop a sensitivity, awareness, and appreciation of cultural differences among all members of the workshop. Hopefully participants will leave an ICW with an awareness of the importance of communication, an appreciation for people who are somewhat "different" from themselves,

an ability to counteract stereotyping they find in themselves and others, and with the sense of having begun what will become a number of deep friendships. It is hoped that participants will have seen the ICW as an educational weekend and not simply a time for fun and games. Most of those who work in the field approach the workshop with deep sincerity and seriousness and view it as a significant educational experience rather than a routine extra-curricular activity. In fact, we believe it constitutes potentially one of the most dynamic learning forces on a campus.

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INTERCULTURAL COMMUNICATION AT THE UNIVERSITY OF MINNESOTA

Robert Moran

The Office of the Advisor to International Students at the University of Minnesota began experimenting with the intercultural communication workshop (ICW) in 1970 after one of its staff members had been to an ICW training program in Pittsburgh, Pennsylvania, and Wheeling, West Virginia. During the course of the following year two training programs for intercultural communication workshop facilitators were held at Minnesota providing a nucleus of approximately thirty people qualified to lead intercultural communication workshop programs. The first formal ICW at the University was conducted as part of a foreign student orientation program in the summer of 1971.

That fall a new course, "A Workshop in Intercultural Communication," was introduced within the University's speech department with the cooperation of the department's intercultural communication specialist, Dr. William Howell. It was listed as a three-credit interdisciplinary upper-division and graduate level course. For two years it was conducted on an experimental basis, but in 1974 became a part of the department's regular offerings. It is on this basis that the University of Minnesota has developed what we believe to be a sound experiential intercultural communication program with the dual strengths of being rooted in the curriculum and at the same time reflecting the practical training and experiential learning needs of both foreign and American students.

From its inception the course has been taught/coordinated by this writer. It is offered each quarter in the academic year, that is three times a year, and includes 40 participants divided into five sections with each section having two facilitators. It meets on campus ten times per quarter, three hours each, meeting for a total of 30 hours minimum (sometimes the groups meet more than the minimum). The course is limited to half American students and half non-Americans and each student is admitted only after an interview with the coordinator. The American quota fills up immediately after registration is open; it takes longer and sometimes involves specific recruiting to fill the foreign student quota.

The course requirements are as follows:

1) After each meeting each student is requested to write in a journal his or her thoughts about the meeting. These journals are turned in to the facilitators to enable them to get a broader sense of what is happening and how the workshop is developing, and what kind of learning is taking place.

2) Readings, including An Introduction to Intercultural Communication by Condon and Yousef and other shorter pieces.

3) Mid-way in the quarter a multi-faceted question is posed to the students which they take home and answer in essay form. The question is designed to do two things: a) to stimulate them to analyze the experience of the essentially unstructured discussion in the workshop and b) to help them synthesize and integrate the experience with the theoretical framework they obtain from their readings.

4) Each student is required to prepare a "project" in the area of intercultural communication using the readings and the experience along with additional research or other data.

Grades are given under the contract system in which the student and professor agree as to what the student will do for what grade. Quality control is maintained by the right of the faculty member to ask the student to re-do work which does not meet the quality anticipated in the contract.

The workshop course is required of graduate students in speech communication who are emphasizing intercultural communication.

The facilitators are drawn from graduate students in speech or education who register for independent study in multicultural leadership. These students are required to have taken a course in the workshop, to understand group process and group dynamics, to know intercultural communications theory, and to have had international/intercultural experience. In addition to facilitating the workshop they write a paper on leadership in multicultural groups.

Ninety percent of the foreign students who participate elect to do so for credit. Some of these are in the social sciences where the content and learning in the course may be directly relevant to their general academic work. Most, however, are in the hard sciences and engineering. In the latter cases careful consultations and conferences with faculty advisors has been the channel by which foreign students have been enabled to participate. When it is made clear that the workshop provides a valuable cross-cultural framework in which the student can place himself irrespective of what subject he is studying science and engineering faculty are generally receptive to enabling their foreign students to participate. Scientists and engineers are becoming increasingly aware that their subjects as taught in American institutions are infused with or part of the American cultural framework and that a deeper understanding of American culture can be valuable to their foreign students. The foreign students take the workshop course as an elective or as part of a minor emphasis. Some foreign students from the social sciences also become facilitators. At the present time out of ten facilitators two are foreign students.

The Minnesota program has also experimented with country- or area-specific workshops. For a section on Latin America foreign students from Latin America are recruited along with Americans who are majoring in Latin American studies. These workshop are sometimes conducted in Spanish. Sections have also been conducted which include only Americans who are scheduled to go to Africa on study programs and foreign students from Africa.

Like a number of other institutions,* persons involved in the sponsorship or administration of overseas work-study programs for American students are increasingly aware of the potential value of the workshop in the process of preparing them for their experience abroad. At least one organization at Minnesota has passed a resolution requiring an intercultural experience prior to departure for overseas.

Many of the goals of an intercultural communication workshop at Minnesota are similar to those of other human relations programs: increased self-insight, increased awareness of others, increased awareness of one's impact on others, and greater interpersonal communication competence. In addition, there are goals which are relatively unique to the ICW and which tend to distinguish it from other training programs. Some of these are: an understanding and appreciation of the life styles of persons from different cultural groups, an increase in cultural sensitivity, the ability to adjust to new environments, and the ability to function effectively with persons from different cultures. At a more specific and measurable level, three goals have been selected which tend to distinguish the ICW from other froms of training. The goals have been drawn from a variety of sources (Althen, 1971; Clarke, 1971; Moran, 1973 and Pedersen, 1973):

1) Increased ability to identify the cultural dimension of verbal and nonverbal behavior as well as other learned behaviors within oneself. This refers to a very basic goal of gaining an awareness of the role one's own cultural background plays in influencing one's behavior and values.

*At Stanford University the foreign student office and the work/study abroad office along with the program "Volunteers in Asia" (under which Stanford students teach English for an academic year in an Asian country) have developed an elaborate program in which foreign students on campus function as educators. This program involves workshops, American students going on homestays into the homes of foreign students in the area, cross-cultural study assignments in which one American student is linked to a foreign student, and other specifically intercultural experiences. These are all put within the framework of a course in the School of Education entitled "Introduction to Teaching and Learning in Asia."

2) Increased ability to identify the cultural dimension of verbal and nonverbal behavior as well as other learned behaviors in persons from different cultures. This goal is similar to the first except it is directed toward gaining information and knowledge about others in the group as persons from a particular culture.

3) Increased ability to identify areas in which differences cause difficulty in communicating interpersonally with persons of different cultures. This refers to the tying together of knowledge of others and oneself, including a focus on how similarities and differences affect interpersonal communication.

The exclusion of cognitive and affective goals from these objectives does not imply that they do not exist. It does indicate, however, that in cross-cultural communication, as in any interpersonal communication, only behaviors are observable; thus the separation of the behavioral from the cognitive and the affective.

Each ICW has its own emphasis as it attempts to accomplish the three objectives. Some groups, for example, emphasize the goal of increasing participants' ability to identify cultural aspects of their own behavior. To accomplish this for U.S. participants, exercises are developed to help them recognize the great variety of manifestations of the cultural influences in their lives. These are exercises which demonstrate aspects of American culture such as individualism, egalitarianism, problem orientation, reasoning in terms of probability and the like.

The intercultural communication workshop integrates the two polarities that have developed in the human relations training movement. Traditional forms of sensitivity training, for example, generally ignore or attempt to break down the cultural differences of the participants and focus primarily on the personal. This is true even if there are participants from other cultures in the group. On the other hand, cross-cultural training such as black-white programs have tended to focus exclusively on the cultural, attempting to teach white people about "black people," or black people about "white people," while the unique aspects of the white and black participants in the program are often ignored. The ICW approach considers each participant both as a person in the context of his culture and as a unique individual. An attempt is then made to help participants understand the ways in which socialization has influenced the development of their values and behaviors.

The facilitator in an ICW is a more active leader than the usual sensitivity group trainer who often overtly rejects a leadership role (Campbell and Dunnette, 1968). The facilitator of an ICW helps direct the discussion and makes interventions so as to focus the interaction on both the personal and the cultural. The facilitator also structures the discussion to the degree needed to foster an atmosphere of openness and trust (a group maintenance function). During an ICW topics for discussion are frequently introduced by the facilitator and the focus is on the "there and then" (recollected experiences and feelings) as well as the "here and now" (the behavior manifest in the group). This is in contrast to most sensitivity training groups, where the focus is almost exclusively on the "here and now" (Campbell and Dunnette, 1968).

The specific methods used to accomplish the goals of the ICW include the following:

1) Communication exercises which are designed to facilitate the process of communicating interpersonally with persons from different cultures and to identify some of the variables involved in human communication.

2) Critical incidents (originally developed by Flanagan, 1954) which consist of brief descriptions of difficult and often conflictual situations that occur between people from variant cultural backgrounds. These incidents are presented to the group for discussion and the identification of appropriate and non-appropriate responses from different cultural viewpoints--sometimes called "asking the 'why' questions." There are two kinds of critical incidents. a) A description of a cross-cultural event which involves a need to make decisions. Cultural factors emerge strongly in the decision-making process and, through role-playing critical incidents identifying alternative possible decisions, contribute to the cross-cultural learning goals of the workshop. b) The workshop group also is assisted in examining critical incidents which occur within the group interaction itself.

3) Role-playing exercises. Role-playing allows the participant to experience the feelings of a person from another culture and to experience himself as a product of his own culture.

4) The journals constitute a very effective way of expanding, elaborating and deepening the workshop experience. They provide the opportunity for participants to express themselves in many ways not available in the process of group discussion--due sometimes to time limitations, other times to personal inhibitions. In particular the facilitator will look for feelings which appear in the journals but which have not been expressed in the group. These may then, with the consent of the author, be introduced as discussion subjects within the

group. This is a valuable process since it puts the emotion "out there" rather than being attached to the individual in the interaction process. It is thus less threatening and may be seen as more structured and academic for those who are more comfortable in that mode. Thus the emotion or feeling is dealt with in the workshop, yet at the same time is translated into more cognitive or abstract terms, thus contributing to the integration of the affective and cognitive which in the end is very important in the intercultural learning process.

The journals are also one of the best sources of learning about the workshop. To communicate some of the workshop flavor, the following episodes from journals are included. They were taken verbatim from journals of participants in an ICW and illustrate many of the features of the workshop. These passages were written after the fourth meeting of a group which continued to meet for five more sessions.

Written by a participant from Japan:

"The last meeting was full of close and straight forward interaction among members of the group. It seemed to me people started speaking out at more ease. The most conspicuous characteristic of the last meeting was that a lot of topics had been brought up and discussed. There was a tense and heated discussion going on; heated to the extent that some people (include maybe me) started argumentative and slightly emotional interaction of their ideas. It was an impressive meeting, but the tense atmosphere we had then been in was not the kind I like to be in for many hours with people who I do not know very well. Through the meeting, I have confirmed with the idea that when people speak out that way in terms of expressing their real feelings, it turns out to be true that each individual feels so much of different way; although on the surface people seem to react to what is said or done in more or less similar way. This was quite obvious when we talked about each one's different sensitivity to the same word or expression. It was my impression that the sharp difference of ideas each one had worked in both good and bad way; good way in the sense that most of us seemed to be immersed into the heated discussion and some could not but say what they think at their bottom of heart at least partly; bad way in the sense that people got emotion and the kind of 'that side (enemy)--our side' relationship was set up during the course of discussion and one side attack others and other side defend their position. The role of the facilitator became the topic of discussion at one time in the meeting. As far as I am concerned, I am not unsatisfied with the facilitators now playing their role, except that I would like them to now and then or even occasionally summarize or at least point out what we have done in each step or intermission of discussion so that we would not just float around one topic to another at random. To me the last meeting was a little difficult to follow or catch its how and stem. When I went back to recall what we had done in the meeting, it turned out to be a session with obscure core."

Written by a participant from the United States:

"I was really feeling my culture tonight. As Stephen was relating the imposed prejudice he went through, I remembered several isolated incidents of similar nature that happened to me. I'm getting to the point where I actually believe prejudice against Jews, Blacks, etc. is at a minimal. The feelings obviously are there, but people seem to be dealing with their prejudices a bit more tactfully. I realize, however, that at this point in my life, I'm surrounded by college people. Supposedly liberal, 'Intellectual,' people. I would think that I could go back to a lot of high schools, or to a trucking cafe and see the same kind of biased bullshit that Stephen was talking about at the meeting.

This kind of experience is a bad one to suffer through. How does one deal with it? You can do what Stephen did and resort to violence. You can walk away from it, or you can talk to the other person. No matter how you do it, it's so difficult (for me) to accept it. It's so totally uncalled for. The idea is that I felt close to Stephen because he's gone through some of the same trials and tribulations that I have. That shared experience made me feel very much like a Jew. I've got 'allies' and that's good.

I wish that Walt could have related a little more than he did about prejudice. I almost didn't relate any of my feelings about prejudice towards Jews for one main reason. Black people are still getting attacked because of the color of their skin. If a Jew and a Black were walking down the street, someone would be more apt to attack a Black, because he can be spotted right away. The hurt of being looked down upon is there and stands out much more than a Jew. I simply felt as though Walt might be feeling and well, you think you had it bad? I also wanted to compare notes in regard to his experiences as related to mine. It would have been interesting to get the point of view of another minority and feel something of what he feels."

These short entries from the journals of two participants illustrate many of the features of an intercultural communication workshop. Among them: the focus on culture, especially on prejudice and stereotyping, (U.S. student feeling prejudice related to his Jewishness and identification with Blacks), the cultural response to a situation (discomfort felt by the Japanese student when the discussion became tense), the emotional involvement (evident in both journal entries), the relatively unstructured role of the facilitator (request by the Japanese student for summaries by the facilitator), the empathy and a feeling for the other members in the group (the U.S. student's response to Stephen), and a recollection and discussion of past events (U.S. student's recollection from high school).

Administratively, the two perhaps most critical elements in the Minnesota program are:

1. The commitment of the faculty coordinator to the workshop. It takes more time and energy than a regular course.

2. A close working relationship between the academic departments in which the course is located and the Foreign Student Office which serves as the liaison with the foreign students.

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ALTERNATIVE DESIGNS AND USES

David S. Hoopes

The ICW has been proven a versatile educational and training format. It has been used in many different ways and in a great variety of settings. A few of these are mentioned or briefly described here in order to give the reader a sense of the potentials of the program and of the coming importance of intercultural communication as a theoretical and practical field of endeavor.

For one thing, the workshop can be fit in some way into almost any time frame, though obviously the level of communication will vary according to length. With proper use of exercises or other stimuli, several hours can produce useful experience. A week would be a luxury rarely experienced by ICW leaders and would probably take us into a new dimension. Workshops as courses now extend over a semester (45 hours), but suffer from being molded to fit curricular imperatives.

As for setting, the workshop can take place virtually anywhere, from a classroom to a lawn to a rustic lodge to a TV studio. Informality and the opportunity for casual encounter are important, however, to the realization of the full potential of the workshop.

The workshop can also vary greatly in its cognitive emphasis. Experience indicates that foreign participants in general, particularly more mature foreign participants, appreciate and respond to a heavier emphasis on cognitive data and structured approaches, on discussions of the theories and concepts of culture and communication (made relevant to them and their culture), and on more traditional types of educational approaches--lectures, demonstrations, charts, films, etc. Care must be taken in considering how cognitive and/or structured to be. Unstructured, affective group process is very attractive to many Americans today. Yet the group process tends to develop a momentum of its own that can crowd out everything not process oriented. If it appears that more theoretical in-put and more structure in the discussions are desirable for any given group then they should be included with a firm hand, even at the expense of the "process."

It is also important that participants be as familiar as possible with the structure and process of the workshop. It is an unfamiliar format for many people, especially the non-Americans, and the better idea they can get of what they are involved in, the more fully they are likely to respond. In addition the goals, rationale, theories and concepts of culture, communication, leadership, and learning behind the workshop are fascinating in themselves and participants should not be deprived of learning about them.

While many people have experimented with alternative uses for the workshop, they have been most extensively explored by Ms. Ann Gillespie at the Office of International Programs, University of Massachusetts.

Some alternatives:

Training students going overseas to work or study.

The ICW is a sound training format for orientation for study or work abroad. It may have a culture-general focus (designed to produce general learning about the intercultural communication/cross-cultural relations process) or a culture-specific (designed to emphasize learning relevant to the specific country to which participants are going). In these workshops the foreign students may participate as they would in any other ICW or they might have specially assigned roles and serve more as informants than participants. Non-American leadership can be particularly valuable in this circumstance.

Area studies.

The workshop may be used to support a regular course in area studies--for instance, on Japanese culture or on Africa. In the workshop Japanese or African students would join the Americans. Ideally the workshop will receive credit along with the more traditional part of the course. It is also best when the foreign students are regularly enrolled in the course.

Ethnic studies.

The workshop is equally useful in supporting ethnic studies courses. A variation combining this and the area studies occurs when the group includes Americans from a single minority group with foreign students from the country or region of their origin--blacks and Africans, for instance, or Americans of oriental descent and East Asian students.

Speech communication.

One of the most common forms of the ICW is in support of or integrated with a course in intercultural communication offered under the aegis of the speech communication department.

Social and medical service training.

The workshop has been used successfully as a vehicle for training social and medical service personnel, including nurses, in cross-cultural interaction skills. The extent to which such personnel are regularly involved with people of different ethnic, cultural, and linguistic backgrounds is great. The workshop can be a crucial experience.

Foreign student orientation.

It should go without saying that the workshop has been and can be used effectively in orientation for newly arrived foreign students. It must be carefully adapted to new arriveea, however. Indeed, it is probably most effective as an orientation device if programmed several months after arrival.

Teaching English as a second language.

The ICW has immense potential for facilitating the learning of English as a second language. This area has only recently become a subject of intensive exploration and experimentation. The workshop has an equally great potential as a support for teaching foreign languages, but this development will probably have to wait for several years until the language teaching profession has sorted out its attitude toward "culture teaching" in general.

Cross-cultural counseling and the mental health professions.

Greater sophistication in dealing with cross-cultural counseling issues is urgently needed in the mental health professions. ICWs for counselors can be a valuable development on many campuses.

Women's programs.

Viewing women as a culture group has led to the effective use of the ICW both as a cross-sexual and consciousness-raising program by the womens' movement.

Refugee programs.

The ICW could be extremely valuable in contributing to the effective administration of the periodic influx of refugees with which this country deals. At this writing it is uncertain what role, if any, it will play in the Vietnamese refugee program, but in the future a role will certainly be found.

Other uses.

There are no doubt additional ways in which the workshop is presently being used and certainly many more are possible. The workshop is a potentially fruitful context for intercultural research since it has a limited, controlled laboratory quality difficult to find in the extremely variegated world of intercultural relations (though the question of research in the human relations context and the problem of cultural bias in intercultural research are significant stumbling blocks and will need a great deal of study).

The workshop has performed a simpler role in some areas where non-American who are not students are heavily involved. In this case, with people who are resident aliens or still fairly recent immigrants, the workshop often serves pure affiliation needs among people who are in between cultures, unable to retreat back into their own culture and yet are not fully accepted into American culture.

Finally, the experience of both American and foreign participants in ICWs on American campuses has stimulated the development of specialized short-term sensitizing workshops for other campus groups. Foreign student experience in this country can be seen as a chain of interactions with different groups starting often with community volunteers and host families, going on to English language teachers, foreign student advisors and others in the foreign student office, administrative personnel in the financial and registration areas, faculty advisors and teachers, other community groups--and so on. Out of the workshop, and with the use of programmed workshop-type experiences, programs for each of these major groups with which the foreign student comes in contact have been developed. Using foreign students as leaders and informants along with trained Americans, the university with a developed ICW program now has the resources to orient and sensitize campus personnel to intercultural relations more effectively than ever before.

It also has a rich new resource for infusing international education into the campus experience in a dynamic and exciting way.

WORKSHOP ANNOUNCEMENT USED AT THE UNIVERSITY OF CONNECTICUT

Robert Knapp

Editors note: This announcement is prepared by the International Center at The University of Connecticut in the form of an attractive brochure and is used to provide the University community with general information about its intercultural communication workshop program.

TO COMMUNICATE IS THE BEGINNING OF UNDERSTANDING

In recent years, some useful new techniques have been developed to help people bridge barriers of communication between themselves and people of other cultural and backgrounds. The Intercultural Communications Network at the University of Pittsburgh has provided considerable action research and leadership training in the application of cross-cultural communication training as applied to groups of foreign and American students. The "Pittsburgh Model" of the Intercultural Communications Workshop has proved to be a valuable way of reaching deeper levels of cultural awareness and personal understanding through intensive experience in group interaction.

The ICW As An Adventure In Self-Discovery

We are all products of culture-conditioned experience which shapes and colors our self-perceptions as well as our perceptions of others. Our ability to communicate effectively is impeded by these different attitudes, perceptions and values arising from historical and cultural experience.

In the multi-cultural setting of the ICW, there is opportunity to explore these different ideas, values and attitudes in an attempt to gain some new personal outlooks and broader cultural perspectives. But unlike some forms of group encounter, these Workshops are non-judgemental. Participants are concerned with how others think and act without judgements of good or bad, right or wrong, backward or progressive.

What Happens At The Workshop

Though Workshops differ widely in purpose, setting, composition and specific objectives, most are held for 2 or 3 days, usually on week ends, at an appropriate and inexpensive camp, school or conference center. A typical Workshop may have 25-30 participants from a mixture of countries, including the U.S.A. of course. With experienced group leaders or "facilitators," a program of group activities will often include:

*Family-style meals
*Small group discussions
*Culture games and exercises
*Audio-visual presentations
*Meditation and study
*Leisure-time recreation
*Music and dancing

How You Can Participate

Participation is open to student and community members of International House at very nominal cost. If you are interested, please

complete and return the attached reply form. Future workshops will be announced in the Newsletter and around campus. Sign up for a Workshop and have the exciting experience of seeing yourself and your ideas reflected in the "cross-cultural mirror."

Ideas And Concepts Explored In Cross-Cultural Dimensions

- Attitudes toward time, the individual and social change in different societies
- "Culture shock" and patterns of cultural adjustment
- Individual and family life styles in transition
- Personal and social values and the concept of social progress
- Changing sex roles and mores in different cultures
- Forms of group prejudice and the problem of discrimination
- Attitudes toward youth and age and problems of generation conflict
- Nationalism and cultural identity

For further information on the Workshop program and for suggested readings on intercultural communication, contact the Director of International Center, The University of Connecticut, Storrs, CT 06268.

For more information on the Intercultural Communication Program, please complete this form and return it to International Center.

Name_____Country of Citizenship_____

Local Address_____Phone_____

Profession or Field of Study_____

Other Countries Where You Have Lived Or Worked_____

Your Special Interests, Talents Or Hobbies_____

Single_____Married_____Do You Have A Car Here?_____

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